

THE CHRISTIAN CENTURY

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Compensation

The passing of years is like the coming of dawn---slow, silent, inevitable. The most eager cannot hasten the quiet, irresistible movement, and the most reluctant cannot forbid. Some gifts the years bring which we would fain decline ---age, sorrow, disappointment. Some treasures they take which we would keep forever--youth, beauty, innocence. But there are more precious treasures which time cannot supply and the years cannot remove---Friendship, Patience, Faith and Love.

Herbert L. Willett.

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Our Readers' Opinions

Indorsing Mr. Kooser

Editors Christian Century:—I want to say amen to every word of Ernest O. Kooser's "Counter Opinion", on the relation of baptism to Christian union, published in The Christian Century of Dec. 16, Sincerely,
Carrizozo, N. M. FRANK J. SAGER.

Editors Christian Century:—I want to heartily commend the course you pursue in the Century of Dec. 16 in giving Bro. Kooser space for his criticism without making it an opportunity for attacking him and his ideas with the editorial pitchfork as is generally done by the men who run religious journals.

If you can stick to this policy of giving the fellows who have reasonable ideas opportunity to express themselves through the Century without being boycotted to death I am sure you will render a great and needed service to true religious progress.

I anticipate a bitter struggle between the vitalists and legalists in this century.

While I, with Bro. Kooser, must differ with you as to making immersion a condition of Christian unity among disciples I gladly express my gratification over your constant maintenance of the supreme value of vital religion. Yours sincerely,
Harrison, Ark. F. M. CUMMINGS.

"The Daily Altar"

Editors Christian Century: Your editorial "The Daily Altar" is a most needed emphasis. I prefer "Family Worship," to "Altar." The latter is hardly the word in history or present meaning. The whole question must be left to the ministry for solution. As long as the ministers at our conventions and rallies, state and county, can and will stand around in the church yard, or on the streets, or hide away in hotels, and chat and maybe chew and smoke, while the devotional meeting is in progress, there is not much hope for what you call the family "altar." These devotional meetings are, or should be, the power getting meetings of God's people. How little does the minister often make of the Sunday worship in the two regular meetings! How few of the ministers themselves have regular daily family worship! In our centennial convention of 20,000 delegates how much more in keeping with the occasion would more of prayer and praise have been. The family worship will seem very thin and awkward until parents and preachers have their lives "hid with Christ in God," and in all holy living and conversation make it manifest that they are very sincere. The family worship demands some much needed things in the modern domestic life. There must be a sure enough Christian father and mother working together in Christ for the finest influence over their children. Their prayers will be "hindered", if they do not. Family daily worship will not run smoothly where the reading is everything except the Bible and a good religious paper, and where the children are raising their parents, and where Christ is crucified afresh between the two thieves, mammon and amusement. But you go ahead and push the daily family worship movement, and when you have succeeded you will have accomplished the biggest thing in the world to-day.

"Wherever God erects a place of prayer The devil always builds a chapel there, And you'll find upon close examination The latter has the largest congregation." Bellvue, Pa. WM. ROSS LLOYD.

Editors Christian Century:—I am much interested in your proposed department "The Daily Altar" and feel sure I shall find it of practical value in my own home. When a lad my parents, of New England parentage, used to have daily worship, but after we moved into a village and my father had to go away to work early each morning we had a blessing asked before each meal and then on Sunday morning all read the Bible together, each reading a verse in turn, after which the father offered prayer. This latter plan has been the custom in our own home but I have never felt perfectly satisfied with it. We tried having the eldest lad read a few verses from the scripture before the morning meal but this didn't prove very impressive or practicable. So I have hopes of finding in your new department something that I can use at home and then in turn pass on to others. Sincerely yours,
DeSmet, So. Dak. A. H. SEYMOUR.

'Shall Disciples Make Good?'

Editors Christian Century:—Your editorial, "Shall the Disciples Make Good?" has just been read with much pleasure. It strikes me as a very accurate analysis of the conflict and progress of the Disciples thus far, but your conclusion leads me to think you are about to overlook in the series you are entering upon, the question of our supreme purpose, a question which, it seems to me, needs some attention just now. You say:

"What is the prospect that the Disciples will make good in the great enterprise of securing Christian unity, the one purpose which gave them being, and whose insistent advocacy can justify their existence as a separate communion?"

Not a few are now denying that Christian unity is "the one purpose." They are asserting that "the one purpose" is to restore the apostolic gospel and church; that this aim has already been accomplished, and that Christian unity is following just as fast as the rest of the world is coming into this restored church; that, having restored the apostolic church, we have nothing farther to do in securing unity except to invite the world to come with us.

I should like to hear what the Century has to say on this issue. I am not able to look at the question just that way.

Kalamazoo, Mich.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

On Growing Old

Christ's Comfort for Those Whose Work Is Done

In Christmas we celebrate Christ's revelation of the glory of childhood. New Year's day should remind our hearts of the meaning with which Christianity has filled old age.

For not the least among the gifts bestowed upon men by the Savior is the enrichment and sweetening of the last years of life. Around these years gathers life's bitterest pathos. The flesh is weak, and with the ebbing strength has gone one's self-dependence. No more the strong grip upon the task—no more a task at all! No more the tang and sting of new and untried problems. No more the sustaining hope of conquest. Instead of leading, old age is led. Instead of bearing other's burdens one must now submit and be carried as a burden oneself. The swift procession of workers goes by, and age can only stand and wait.

To the thoughtful soul the pathos is heightened by the keen sense that the active world is incomprehensible, that the customs have changed and the ways of thought have changed and the old-time truths seem not to command the respect that was paid them in the olden time.

Keenest of all, perhaps, is the fateful sense that life no longer holds alternatives for the will. To youth each New Year is a new chance, a clean slate, a provision of God by which the soul may begin all over again. But to old age the New Year adds yet one more seal to a life already fixed beyond all change.

Now if the heart is shut up to its own reflections only, it is easy if not inevitable that a certain touch of cynicism, of disillusionment, if not pessimism, will betray itself in the temper of the aged. To old age the pessimists have ever come for their arguments and illustrations. And the best life-philosophy that the world, untouched by Christ, has yet produced was embodied in Marcus Aurelius' advice to the aged to pass cheerfully to their death, and, "like a ripe nut when you drop out of the husk, be sure to speak well of the season and make your acknowledgments to the tree that bore you."

This chivalry of the soul toward a universe in the very act of defeating its dearest purpose, is admirable. But the deepest motives and satisfactions of human nature are not stirred by it. Only Christ of all the teachers of men has planted a principle in the soul which, cultivated by the spirit, grows up into the years and bears its richest harvest in the winter of old age.

Only Christ can teach the fine art of growing old. The soul that follows him secures itself against disillusionment at the end of the day when the zest of action has departed and the pulse is weak, because the way he takes leads ever into deeper satisfactions.

The Christian life is the ever ascending life. Eternal, it nowhere reaches its zenith. Its golden age is never in the past. No true interpreter of Christian life harks back wistfully to some experience along the way, but like Paul, aged, battle-scarred and bound, forgetting the things behind he reaches forward to the future crown. And like Rabbi Ben Ezra, each soul that has found Christ's secret, sings,

"Grow old along with me,
The best is yet to be,
The last of life, for which
The first was made."

There are, broadly speaking, three stages through which each life normally passes, and each of these stages contains its characteristic and proper satisfaction.

The proper satisfaction of childhood is sheer gladness. The child is care-free, innocent, abounding with vitality and satisfied just to be in action. He is easily pleased. His spirit is akin to the birds and flowers and needs no cause, nothing save a chance, to express the gladness that is in him.

The proper satisfaction of a grown man is happiness. His life is a network of conscious purposes. His satisfaction is found in the accomplishment of these purposes. He is ever setting up goals and striving for them—in business, in love, in the social relation, in personal morality, in human service. The feeling of worth which

his life will have for him depends upon his success in reaching these goals. If he fails in love or in business or in service he is unhappy. If he succeeds he is happy. His purposes are his life and all things have meaning for him according as they help or mar these purposes.

But to old age these conditions and their satisfactions are denied. The bounding pulse of youth is gone and with it the thirst for play. Lacking strength and time age has no heart to undertake new ventures in the realm of deeds. What satisfaction, then, has age? Must the soul live henceforth in memory only, the memory of past deeds done or foiled?

Not if somewhere on the way of life the soul has met with Christ! For Christ has that to give which transforms gladness and happiness into blessedness, and blessedness is a satisfaction the world cannot give and the world cannot take away.

The passing years cannot rob the soul of blessedness. It does not depend upon the strength of pulse or limb. It is not conditioned by the success or failure of the soul's purposes. Fortune comes and goes, but the blessedness Christ gives abides. Plans may tumble like a child's toy tower, tears may fall, the heart be broken, but through sorrow and ill fortune the soul's faith may put forth leaves and blossoms as in perpetual spring.

Now blessedness is the inalienable and proper satisfaction of old age. Empty, indeed, and full of pathos is the aged soul in whom this flower has not begun to grow. The gladness that ripples on the surface of youth soon passes. The happiness that attends the success of life's enterprises will fade when the currents of energy cease to flow. But in the still depths of experience if the soul have blessedness it has a peace that passeth understanding.

And the reason why blessedness may abide with old age when other satisfactions have passed away is because it is a gift of God, depending, therefore, not upon the success of the fitful and finite purposes of man, but upon the constant and gracious purpose of the Father.

Gladness registers the soul's sense of its place in the world of nature. Happiness registers the soul's sense of its value in the world of human life. But blessedness registers the soul's sense of its worth to God.

This is the root of religion: that our soul has worth in its own right, not simply in the value of its deeds to the social order, but in its very essence as a soul; that God does not measure us by what we've done, but by what we've tried to do; that the really significant product of the world is not a new machine or a civilization, but a soul.

"All I could never be,
All, men ignored in me,
This, I was worth to God!"

To know this is to find blessedness and peace and joy eternal.

This blessedness is the gift of Christ to young or old. All the testimonies of Christian experience in the Bible or out of it declare that Christ gives that which no vicissitude can destroy. There is no breakdown in the satisfactions of the Christian life, no disenchantment.

On the contrary, the soul led by Christ passes from glory to glory. In the Revelation Christ says he gives the morning star to him that overcomes, which means that the Christian life is ever on the ascendant. Its symbol is not the evening star, declining, but the morning star, ever rising. Its zenith is never reached. It is a crescendo life, waxing stronger and deeper while the physical energies wane.

As happiness is a richer satisfaction than gladness, so blessedness is richer than happiness. To the broken and stricken souls of earth Christ spoke his gracious beatitudes. In the spirit of them all he might have added yet one more,

Blessed are ye aged, for though youth is gone and its merriment, and though strength is gone and its happiness, there remains yet for you the everlasting arms of the Father. In their embrace ye have found the deepest revelation and the fullest comfort life can give.

The Trend of Events

By Alva W. Taylor

The Immunity of a Crown

Leopold of the Belgians illustrated in his overt acts the extremes to which one may go who has his head hallowed by a crown. The traditions of centuries gathered about his head to give protection to his conscienceless life and while the old country peoples no longer declare for "divine right" their traditional regard for the monarch forbids the same sort of criticism of his deeds as would be visited upon a private character. Leopold defied every canon of public decency by his private life. He alienated his family and spent the last years of his life with a consort in unhallowed relation. His gray hairs even did not make him any less a rascal in Paris, which he loved to visit incognito, while he lavished wealth upon chorus girls and lived in the most incontinent and dissipated manner. Yet he was a man of powerful will and no little ability. He amassed millions, but largely in his unscrupulous betrayal of the trust civilization put upon him in making him trustee for the Congo Free State. There are none to mourn him in sincerity, now that he is gone, and the little kingdom of Belgium doubtless feels relieved and rejoices over the honor of having a clean man for its sovereign.

Leopold the Great or Leopold the Good

The sinful king died wishing that he might be known in history as "Leopold the Good" rather than "Leopold the Great." Here conscience certainly called for vindication, but conscience cannot be vindicated after life is lived in a manner so conscienceless. In the middle ages he might have won the latter title, for the sheer material accomplishments of this "murderer of millions" in the Congo, glorify him with the godless glory of brutal materialism. But even the middle ages would not have called him "The Good," for none but the personally pious were awarded that title by those times.

It has been estimated conservatively that millions have died in the Congo through the serfdom that exists there. On the French side of the river there are prosperous natives, while on the Belgian side are vast depopulated areas. Even the King's own commission returned a report against him and much of their comment was suppressed. It resulted in his making over titles of sovereignty to the Belgian government, but even they betrayed his own betrayal of the trusteeship vested in him by the Berlin conference, because by those articles he promised to become the "trustee of civilization," while this settlement revealed the fact that he had coined millions out of his trusteeship and relinquished it only upon stipulations that recognized his proprietary rights and the payment of millions.

Civilization's Verdict

There comes to hand, almost with the announcement of his death, Document 147 of the U. S. Senate, 61st Congress, which is a transcript of the correspondence between our state department and our consuls in Belgium, England, and on the Congo, together with the report of the Secretary of State and a message from the President on "Affairs in the Congo." Both Britain and the United States have protested vigorously against the government of the Free State and they even now refuse to recognize the Belgian government's overlordship or accept in good faith the express declarations of that government that it will carry out the stipulations of the Brussels convention, until they have seen results. The Belgian senators are said to have become financially interested in the concessions granted to various companies by the late king, and the commercial interests are so vast in both rubber and ivory that the mere declaration of intentions is not considered sufficient. Consuls of both nations have personally investigated conditions out there and no missionary reports have surpassed their's in severity of arraignment. The verdict of civilization is that Leopold betrayed his trust in the Congo, that he exploited the land for personal profit, decimated the peoples he vowed to protect and elevate, dispossessed the tribes from their communal holdings and delivered the same over to concessionaires for a consideration, misgoverned the country and turned as fair a prospect as the world beheld into as vile a maladministration as the world has ever seen.

Who Told the Truth?

The work of the king has not altogether lacked defenders. Yet close scrutiny reveals the fact that the defences have chiefly been negative in that they have denied some of the definite charges made or simply stated that the witness saw nothing of the kind charged. Prof. Frederick Starr was of the latter type. He saw none of the cruelties testified to by such men as the missionaries Shepherd and Morrison, and the British consul. The reason was that he did not penetrate to the places where these cruelties were specified to be happening. These things were not permitted in the accessible districts commonly visited by travelers like the professor, but in the inaccessible back country where the rubber industry was yet rich. Then officials have been in the habit of taking charge of the travels of such explorers as the scientific man and skilfully guiding them into safe places. One Wellington Wack entered a lengthy defense some two years ago, but his attorneyship for the parties concerned was so evident that his statements were rendered *ex parte* wholly, and unworthy of consideration by the side of the impartial statements of the consuls.

The missionaries have been the most cursed by both the concessionaires and the biased sympathizers of privilege. They have doubtless been deceived in some specific instances through the desire of the natives to make out cases that would bring some relief, but it is impossible that they have been deceived in all or even many instances because they have seen with their own eyes things that would condemn an Arab slave driver before his own judgment. The missionary has every reason to seek the favor of the government and none for deliberately inviting its hostility. He, above all living men, is the friend and attorney for the native, and his solicitude for the people he is giving his life to help leads him to risk his all in their defense.

Messrs. Morrison and Shepherd were haled a thousand miles, from the back country to the coast, to answer charges of libel, laid by the Kassai Rubber Company. This unscrupulous concessionaire doubtless thought to try them before a court partial to themselves, because a court of their own party, and by bringing them so great a distance as to make the calling of witnesses impossible, get a verdict that would blind civilization to the real methods of operation. But M. Vandervelde, the main antagonist of Leopold's regime in the Belgian parliament, hastened to the Congo to defend them. The charges against the white missionary, Morrison, were then dismissed, and the black missionary, Shepherd, only was held. Vandervelde produced the printed instruction of the company to their employees and had twenty of the foreign tribesmen, employed by the company as police for the district, ready to testify that the company armed them and instructed them as per Shepherd's charges. The judge dismissed the case without hearing their evidence and thus again the very charges that such men as Wack denied have been proven by the government's own action.

The Real Horrors of the Congo

The devastating horrors of the Congo are not the well authenticated cases of mutilation, ravaging, imprisonment, and arson. These things have furnished unspeakable horrors in a number of instances. But the real horrors are those of impressment or forced labor and the practical dispossession of the entire population from their birthright in their native soil. These two things have decimated the population by the admission of Belgian officials and the new regime promise that impressment shall cease and that they will seek some adjustment of the communal land holdings. Whole villages have been decimated and thousands have died of starvation through the system of practical slavery brought on by forced labor or impressment, and though the people being left without means of a livelihood through the appropriation of their community or tribal lands. Leopold's crime has not been so much in the death and torture his system has brought upon individuals through penalties, as in the system that has made millions of serfs of a free people and the practical murder of millions by the hardships that has so decimated the land that his coffers and those of his concessionaires might be choked with the millions that rubber and ivory has contributed to them.

Hot Air and Dust

Colds are the bane of winter living. They not only inconvenience and annoy but they are the fruitful propagators of that most deadly of all quick messengers of death—pneumonia. But "colds" are really "hots." It is the overheated and impure air that brings them

on more often than exposure to cold. This is the age of the "fresh air" fad and pneumonia is being defeated. The once dreaded cold air is now welcomed as a cure for it, i.e., fresh air is the cure even though it be cold. Dry hot-air gathers up dust and dust carries disease germs. Thus overheated homes become places of infection. Impure air is the accompaniment of the modern heating device. We heat-but we do not ventilate. The latter is almost more necessary to health than the former. It is not cold air we need but pure air. Neither is it cold baths we need so much as baths. Every good thing becomes a fad and tends to be overworked. Moderation in the application of pure water and air is the royal road to good health. We do not need to live out of doors in order to have pure air, but we do need to provide means for artificially warming the air that comes into our living places instead of warming over and over that which we find in them. And we do need to use plenty of pure water, neither too hot nor too cold, and treat the body with moderation in defending it from the elements without exposing it to their extremes. An air shaft with a radiator in it is much better than an open window, even for the bedroom and a bath tub temperature so as not to shock or overstimulate the system is better than ice water.

Football's Dead March

Football has claimed its annual toll of victims. Now that the shouting and the tumult dies we hear the play of the dead march. Thirty alert, bright young fellows have gone to the altar as living sacrifices, not to the game, but to the inexcusable brutality that is not yet censured out of it. Seventy more have paid the penalty of injured bodies. Death and permanent injury are not necessary to sport. Any defense of the present rules must defend the death of these thirty. Chicago, Nebraska, Tulane, West Virginia, and Cornell, with many others, join the growing list of protestants that Columbia headed by completely abolishing the game several years ago. Not all of them will abolish it, but most of them will see that the death clause is cut out or put an end to the sport. Prize fighting is a gentle sport and very safe as compared with modern football. California and Stanford play Rugby and seem to keep on the map in the college world, while Columbia has not suffered any particular anaemic disease either in the number of students (now over 6,000), or in their quality. In the interests of civilization the game should be either so altered as to make injury and death no necessary sequence or else it ought to give way to something less deliberately barbaric.

Who Is the Real Sugar Thief?

The government has convicted the first batch of sugar thieves. They are all petty stealers of Uncle Sam's toll. They received personally but little of the profit. They doctored the scales for a

small consideration. Who got the large amounts and who laid the plot? It will be interesting to see whether the "men higher up" can be detected. It will not be easy for the men at the top in such matters have ways of profiting without being criminally culpable. Mayors have a way of condoning the outlawry of the saloon without taking a penny directly or giving a direct word of privilege to them, but just as surely through indirect ways. So the heads of great insurance companies do not incriminate themselves with tangible evidence while profiting by the art of juggling with their client's funds. The present officials of the company claim complete innocence of any part in the plots and have paid over some \$2,000,000 to the government. They now offer \$700,000 more to settle all claims, but the government does not think it will give a receipt in full just now for any consideration. The whole prosecution will miss the main end if it does not find the "man higher up" and reveal the indirect methods by which such mammoth larceny can be committed through methods of indirection.

The Red Cross Stamp

Red Cross stamps have been sold by the million during the Christmas season. They are a fine expression of public interest in a great common human cause. The proceeds will add large sums to the war chest of the crusade on tuberculosis, but even more will they call attention to the methods of the war and give expression to a universal sympathy.

During the year something like \$8,000,000 has been contributed to the cause by state, local, and national governments. To this there is to be added large sums given privately. Out of the forty-three legislatures that met this year all but seven considered laws dealing with the prevention and cure of the dread disease. Twenty-eight of them enacted altogether sixty-four statutes relating to its treatment. Fourteen of them provide for state sanitariums and six enlarged those already built. Twenty-seven states now have such institutions. Four states passed enabling acts allowing counties to provide sanitariums without public vote. Many believe that this is the better way. Many will go to an institution near home that would dread leaving kith and kin. As usual, the provision has been for the institution, and to meet the popular demand more than to meet the initial demands of scientific procedure, which asks that accurate registration of all infected persons shall be provided for. In a country like Germany this would be the first step. In other words, the specialists would present the draft for such legislative acts and laws would be made to meet them. Even more meaningful than the building of sanitariums are the laws enacted to prevent the spread of the disease. Sanitary precautions are made mandatory in many states and public instruction through the schools and publicity was provided for in a number. In a few years more, tuberculosis will take its place with yellow fever and cholera among the banished plagues.

Editorial

OUR INTERESTING contemporary, 'Unity,' of this city, has recently published a long list of letters from representative men and women throughout the country expressive of their first choices in literature, apropos of President Eliot's recently suggested "Five Feet of Culture." The first dozen titles in Unity's list, made up from a careful compilation of the suggestions sent in, are as follows: Emerson's Essays, the Iliad, Tennyson's poems, Les Misérables, Lowell's poems, Browning's poems, Faust, Darwin's "Origin of Species," the Odyssey, Wordsworth's poems, Tennyson's "In Memoriam," Carlyle's "Sartor Resartus," and the Divine Comedy of Dante. It is interesting to see that nine out of these titles are in the realm of poetry. One is a work of science, one a novel, and two are essays. The entire list as published by Unity is exceedingly suggestive. But one has to go down beyond the fiftieth title before he comes upon a single work that is less than fifty years old.

THE DECEMBER number of the Biblical World contains, among other interesting materials, an article by Professor Ernest D. Burton on the subject "Why I Am Content to be a Christian." This is the outline of an address delivered by him before many non-Christian audiences in various cities of India, Ceylon, China, Korea and Japan during his recent travels through the Orient as Educational Commissioner of the United States, inspecting the educational

foundations of the far East. Other articles in the same number of the Biblical World deal in a helpful introductory way with the problems met in the study of the Gospel of Matthew, which becomes the theme of the International Sunday-school lessons for 1910. A review of "The Historic Exodus" by Professor Toffteen of the Western Theological Seminary, Chicago, calling in question his data and severely criticising his methods, has led to an animated rejoinder in the Chicago press.

THE Federal Council of Churches in Chicago has undertaken a very important work in connection with the Juvenile Court. Ever since the establishment of that admirable municipal tribunal, the Roman Catholics have kept a representative in constant attendance upon its sessions to carefully safeguard the interests of Catholic children, and if possible, provide for the homeless ones places of refuge and ultimately homes. The Protestant churches have never had such a representative. They thereby lost both the opportunity of performing their part in the care of neglected children and also missed the chance to secure the care of children rightfully belonging to them, a care which the Roman Catholic church has always regarded as one of its chief assets, and of which it has taken advantage in every possible way. About a year ago the Federal Council proposed at a mass meeting of the Protestant churches the plan of providing a superintendent for this work, and Mr. Colby

Dr. William Nicoll, the editor of the British Weekly, the Expositor and several other journals, has recently been knighted by the king in recognition of his long and honorable service as a prominent and valuable worker in the field of letters.

AMONG the interesting plans projected by the recent meeting of the executive committee of the Federated Council of Churches in Louisville, Kentucky, was that of devoting the Sunday before Labor Day in September to the consideration of the relation of the church to the laboring people. The day is to be known as "Labor Sunday." It is felt that it will be of special advantage to the church in directing its attention to questions which concern the toilers. It would necessitate some careful study of the labor problem by the ministry and would secure consideration for the same theme by members of the church who are perhaps largely indifferent to it. It is further suggested that the various central and local labor bodies be requested to co-operate in every legitimate way with the ministers who thus observe Labor Sunday, seeking to secure with them as large an audience of working men as possible. The fact that this action on the part of the Federal Council was taken as the result of a memorial from the American Federation of Labor recently held in Toronto makes it all the more impressive and significant of the growing understanding between the church and the labor body.

THE meeting of the executive committee representing the Federal Council of the Churches in America was held in Louisville, Kentucky, December 7. A considerable proportion of the executive committee representing the different denominations was present and the reports were exceedingly encouraging. They indicate that in all the different sections of the country the federation idea is growing in recognition as a serviceable step in the direction of Christian unity. Among the particular items of interest reported was the fact that the Wisconsin Federation of Churches will hold a gathering in the autumn with from five hundred to a thousand representatives present. This gathering will discuss the question whether the old denominational way of independent and separate effort is better than the new way of co-operative activity and mutual helpfulness. Headquarters are soon to be established in Chicago and Denver in addition to the New York quarters. Home mission societies are joining hands with the Federal Council in most promising plans to meet the religious need of the interior and the West. The different religious bodies are responding cheerfully and generously to their obligations to support the work of the Federal Council. The Disciples have perhaps been as unresponsive in this financial regard as any of the co-operating bodies, if not more so, and their participation is a matter of a good deal of importance to them, both as sustaining their credit with the Council and as expressing their own interest in its work.

AN interesting upheaval has recently taken place at McCormick Theological Seminary in this city. McCormick is the training school of the Presbyterian church in Chicago and the West, and recently celebrated its fiftieth anniversary. About a week ago the students of the Old Testament department presented a petition to the faculty requesting that they might be permitted to exercise their own discretion regarding the study of Hebrew. Hitherto that study has been obligatory upon all men preparing for the degree of Bachelor of Divinity. The request was considered by the head of the Old Testament department and refused. The students thereupon broke out into open rebellion against the decision, appealed to the Presbytery and, if reports are to be trusted, went so far as to burn the offending instructor in effigy. Most graduate institutions of ministerial character have placed Hebrew upon the optional list. It is to be hoped that there will still be a large majority of the students anxious to secure the discipline which the study of Hebrew involves and the grasp of Old Testament literature which can be secured in no other way. In fact, it is not too much to say that no man can understand the spirit of either the Old Testament or the New who has not some competent knowledge of the Hebrew language. At the same time the day has gone by when this knowledge can be forced upon any man who is preparing for the ministry. No doubt McCormick will soon join the list of divinity schools which have made Semitics an optional discipline.

Does the Preacher Know?

It is sometimes interesting to get the views of men and women who are members of our churches and are seriously in earnest concerning the important matters of Christian duty and privilege, yet

who feel that their lives are rendering no important service to the church with which they are connected or to the kingdom of God. This is often the fault of the narrow and legalistic program that the church has set itself under the guidance of a minister who is only half prepared for his work, or is unwilling to pay the price of such effort as will put his church and his teaching into line with the actual living forces of the present age.

The following letter from a professional man in one of our churches expresses this feeling so well that we venture to put it before our readers, both ministers and laymen, that whatever lesson it may have for them may be taught. The letter is as follows:

We naturally look to The Christian Century for that which we do not get much of here, and that is a real message. Our minister is a splendid man, but is so thoroughly "orthodox" that he is still preaching a first century gospel. It has grown to be a serious problem with us in our church life here just what attitude we ought to take toward the work, when almost the whole program is out of harmony with that which seems to be the vital and essential one to us. We have several members in the church who feel exactly as we do. They say they have experienced almost the same things for ten years back, listening to frayed-out sermons that have very little in common with modern life.

I have tried to talk the matter over very kindly with our minister, but, of course, he does not see it from our angle and it all seems to him a very easy thing, and that is to take his view-point and go ahead; for he does not consider men in any of his plans. We are all so many pieces on his board, and it is always his move.

We have become habituated to going to the church every time it was opened, and singing, playing, teaching, talking when no minister was present or filling in any vacant place like a cipher until it became merely mechanical to do so. But I believe a reaction is liable to come, and that stage seems to have arrived with us now.

From time immemorial it has been thought to be the necessary thing to start a "protracted" meeting soon after the nights began to get cooler, and rake and scrape the neighborhood to get new material into the church, as if these "seasons of refreshing" were the only time when men were to be converted. Well, we are at that particular place now, and every leverage is being used to get the church ready to convert sinners. An evangelistic singer must be secured and the people drilled to sing so fast that no one can have a serious or sane thought.

It seems so out of harmony with our ideas that it is hard to fall in line with the program. Perhaps you cannot appreciate the situation but if you can what would you do?

It is not the associations so much as the religious program, that is hard for us to conform ourselves to. The burden of our minister's teaching is the thought that our lives are a preparation for a future state, Jesus as a wonder-worker. Salvation by adherence to symbolic forms rather than the "spiritual fruits of character and life"; nothing is done that is pleasing to God unless coming through the channels of the church; Churchanity continually. The emphasis is laid upon the trivial to the neglect of the really vital things.

If any of our readers think this to be an isolated or unnecessary situation, they are unacquainted with the real facts. There are very many Disciples in different parts of the country who are carrying their work as faithful members of the church in a spirit of constant unrest and protest, because the message to which they are compelled to listen week by week is one which is addressed to a past generation rather than to the living men and women of today. The difficulty is that the preacher has never paid the price of thorough preparation for his work, not only in fundamental educational requirements but in the study of the gospel in its application to living men and women of the twentieth century. He is not reading the books that keep his soul alive. He is depending upon sermons that were once vital in his preaching but are no longer so because they are mere repetitions of commonplaces; or they are some other man's messages which he has appropriated and which for that very reason must fail to win attention or to strengthen character.

The difficulty in many of our churches is that some at least of the members and perhaps many of them are superior in knowledge and appreciation of what the church ought to be attempting to the ministers themselves. It becomes very difficult for them to continue month after month the resultless practice of church attendance where there seems to be so little food either for the mind or the spiritual nature. What shall be said to men and women of this type? When they are frank enough to ask for counsel it ought to be given in the most sympathetic spirit. For we are perfectly well aware that not a few of their class do not wait for counsel but go elsewhere where the message is more vital and the work is more effective.

There are some things that ought to be said to such of our readers as find themselves perplexed by this failure of the local church to meet the demands of the time. First, they must realize that at the present moment the churches are all passing through a period of transition from the conception of the gospel as a static, fixed, determined and unchangeable body of truth to the more reasonable and workable view of the message of Jesus as a call to fuller life, deeper friendship with God and man, the cultivation of the qualities that

were in himself, and the development of life both in knowledge and in service. It will not be strange if, in a period like this, which is rapidly learning to discard the non-essential and to emphasize the vital element of the gospel, there should be many ministers who have wholly failed to catch this note of adjustment and seem to believe themselves in the world of a century or centuries ago. Some of these ministers are old and faithful men who will never change their method because it has once been effective in the kind of work to which they have been called, and they are incapable of interpreting the gospel in any other terms. Such men often make up by the sweetness and tenderness of their personal ministry for their short-sighted vision of the kingdom of God. It is probably useless to labor with these men in the effort to secure any larger and fresher message. They must be honored, aided and lived with until their work is finished. And even the most conservative of them may render a very effective and helpful service.

To the younger type of minister who is merely uneducated and ill-furnished for his task, it is possible for men and women of the type represented by the letter above to be of incalculable benefit. Many a minister has been saved from a life of barren and hopeless legalism by the counsel, sympathy and direction of some of his informed and open-minded members. This effort ought always to be made. Very frequently the young man does not know what the modern world is thinking of at all, and stands in jeopardy of going on with an acquired but impotent message, only to waken in middle life to realize his hopeless limitation and to join the ranks of that disgruntled company who insist that they are not appreciated. May not our friends find in the task of leading such ministers to the better view of the gospel ample reward. There is still great work for the Aquillas and Priscillas of the church in behalf of the young, eager, but uninstructed Apolloses.

It must also be remembered that even in the worst conditions, and those which are least capable of modification, there is the value of the church service as a means of worship which the sincere Christian will not wish to miss. Is it not true that Protestantism has made far too much of the sermon, and too little of the worshipping element in the house of God? When one reflects upon the character of the preaching in many of the liturgical churches, he wonders that any alert and inquiring mind could find any comfort in such assemblies. But it must be remembered that Christians go to the house of God for worship, and that in the proper spirit it is possible to find values in the ministrations of almost any man however limited his vision or even imperfect his life.

It is a kind of education to discipline one's soul to the enjoyment of every kind of religious service, so that if one should enter a Roman Catholic cathedral, a Greek church, an Episcopal chapel, a Methodist class-meeting, or a Quaker assembly of silence, there would be something in each one to appeal to the worshipful spirit within. We have put too much dependence upon the kind of preaching we like, and too little upon the total value of the service of God's house as a means of grace. It would be a poor ministry indeed that could not offer almost any devout spirit the opportunity of genuine comfort and communion with God in any service that was conducted with even partial adjustment to the ideals of decorum and reverence.

There is still another point that needs consideration. There is the educational program of the church, and its social and serviceable life which furnishes opportunities for the expression of the very best that is in us. The opportunity to teach in the Sunday-school, and especially with the helps now so admirably adjusted to the different grades of scholars, offers immense openings to men and women who are really anxious for personal growth and for the privilege of interpreting the best ideals of the kingdom of God to the plastic life around them. What man or woman impressed with the need of a larger and more vital note in our Christianity today would not welcome the opportunity of teaching a Sunday-school class or of organizing a group of students for even more advanced work in Christian history or general literature? The whole church would feel the reaction of such efforts. And when the social influences of educated people upon the church are considered, and the opportunity offered for neighborly helpfulness in any church community, it would seem as if nothing further were needed to make a broad enough path in which to walk with assurance and sweetness of spirit.

We do not think that we underestimate in the slightest degree the hardship involved in constant attendance upon a church whose minister preaches a gospel out of date, and the majority of whose members are willing to have it so. But we are always of the opinion that the opportunity for testimony, for teaching and for service in a church of that kind is just as great and perhaps even greater than in a church which has been so fully adjusted to the present time that

all of its people are responding to the call of the kingdom as it is spoken to the men of today. We have only tried to point out the methods by which Disciples conscious of limitations in their church relations may both find rewarding and inspiring service in those very relationships, and may also become the means by which gradually the limitations are removed and the true light that lighteth every man that cometh into the world may shine in its fullness and power.

A Good Conscience Toward God

By Prof. Silas Jones.

He who said, "Be not therefore anxious for the morrow," said also, "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it." Putting the statements together, we infer that he forbids us to be anxious about the circumstances of life and unconcerned about life itself. It is therefore becoming in a disciple of Jesus to look into the future and try to see what it has for him. He is forbidden to plan for existence upon the earth, to be anxious about food and clothing, and to take no thought for mental and spiritual culture. Jesus foresaw his sufferings and prepared for them. He knew that the price of peace with himself and with God was opposition on the part of the religious leaders of the day. The life he chose to lose was the life of popular favor and of comfort. The life he saved was that of fellowship with God.

"He Began to Teach."

Jesus uttered words strange to his disciples when he spoke to them about his rejection by the leaders of the Jews and his violent death. The disciples felt that Jesus was underrating his own dignity and through Peter they attempted to set him right. His answer showed that they were in error as to what constituted his dignity. They would have persuaded him to narrow his aims to those of the people and become a politician instead of a redeemer. It is by a long and painful process that any man is brought to see what is worthy of human ambition. We persist in the refusal to understand ourselves and the objects that give us permanent satisfaction. George Eliot has said: "It is only a poor sort of happiness that could ever come by caring very much about our narrow pleasures. We can only have the highest happiness, such as goes along with being a great man, by having wide thought and much feeling for the rest of the world as well as ourselves; and this sort of happiness often brings so much pain with it, that we can only tell it from pain by its being what we would choose before everything else, because our souls see it is good." But we often see the pain before we see the happiness.

"The Things of Men."

Your neighbor has become involved in debt and you force him to give up his property to you for much less than it is worth to you. You then reckon up your gains. It is nothing to you that you have taken what another has accumulated by painful toil. You say that business is business and that you are not called upon to guard the savings of other men. Is it Peter or Jesus that you follow? What have you gained? Your home life is unpleasant. The companion whom you have chosen has disappointed you. You are hindered by one from whom you expected the greatest help. You therefore become irritable. You neglect your work. You add your contribution to the misery of your home. Have you learned of Peter or of Jesus how to meet disappointment? Perhaps it is the church whose management does not meet your approval. Your pet schemes have been disregarded. You stay at home on Sunday. You take no interest in religious education and the public worship of God. Is it because you have the wide sympathies of a Christian that you withdraw your support from the church or because you are little and selfish? Are you gaining in intellectual and moral strength by separating yourself from the company of believers?

"The Things of God."

"I don't think the devil will ever make a higher bid for me than that," said George Jones to a representative of the Tweed Ring, who had offered him \$5,000,000 not to publish the facts in his possession about the stealing of Tweed. Then the advantages of having \$5,000,000 were set forth. "Why, with that sum you can go to Europe and live like a prince." "Yes," was the reply, "but I should know I was a rascal. I cannot consider your offer or any offer not to publish the facts in my possession." Here was a man who knew where to look for the right sort of gains. He chose the things of God. He could say to the citizens of New York that he had not sold their interests for private gain. A good conscience was more to him than great riches. This treasure every Christian will resolve to possess at the end of the year.

Prayer meeting topic Jan. 9.

The Return to Primitive Christianity

By Rev. Lathan A. Crandall, D. D.

Pastor Trinity Baptist Church, Minneapolis, Minn.

[Among the most inspiring features of the Centennial convention at Pittsburg last October were the addresses presented by fraternal delegates from the leading denominations of the land. These all breathed a devout hope for the reunion of the divided church and agreed in most instances with the Disciples' primary contention that only by a return to the Christianity of the New Testament could this goal be achieved. Just what the essentials of the Christianity of the New Testament are was the only question over which differences arose. Dr. Crandall's address is typical of them all in irenic temper and in the discernment of what seems to us the fact that primitive Christianity was not a particular type of organization or a fixed creedal system or a set of forms, but a life of faith and service through the power of Jesus the Lord. Dr. Crandall's remarks have added significance from the fact that his was the potent ministry under which the Memorial Baptist Church, Chicago, was developed,—the congregation which now exists in union with the First Church of Disciples under the name, Memorial Church of Christ (Baptists and Disciples). We regret that our space limits compel us to omit a portion of Dr. Crandall's address.—Editors.]

Fathers and Brethren:

The visitor to Westminster Abbey, that mighty mausoleum of England's immortal dead, may read these words chiseled in a stone of the floor: "May the rich blessing of God rest on every one—be he English, American or Turk—who will help to heal the open sore of the world." The prayer of David Livingstone awakens response in the heart of every man who loves the kingdom of God and longs for its coming. Good men rejoice to recognize goodness wherever found, and those who love God and his righteousness find delight in every contribution to the progress of the kingdom, by whomsoever it may be brought. Ecclesiastical boundaries cannot circumscribe the fruits of devotion to Jesus Christ. The branches of unselfish service run over denominational walls and bear fruit for all the world.

Greetings from Baptists

As you are gathered to celebrate the splendid triumphs of a hundred years of Christian service, it is my high privilege to bring you the loving greetings and heart-felt felicitations of the Baptists of the northern states. In so far as you have been permitted to set at liberty those who were prisoners to sin, to open eyes that were blind that they might see the light of the world, to furnish guidance and help to those who were groping after God, to strengthen righteous purposes in human hearts, to lift the world up toward its Father, in so far your victories belong to us and to all who bear the hallowed name of Christian. Anything which makes glad the heart of Christ must thrill the hearts of all his followers with gratitude. The pettiness of spirit which leads men to ignore or under-value Christian service, which is not stamped with their own denominational name, does not proceed from Him whose mind and temper we are bidden to share. Northern Baptists appreciate the privilege of joining with you in the rejoicing of these days over that which our common Lord has permitted you to accomplish. On their behalf permit me to wish for you the abiding blessing of your Master and ours in all the days that are to come.

To enter upon the discussion of questions

concerning which we may differ, in these moments which your courtesy has granted me, would be an unforgivable affront to your kindness. To point out and consider all the truths held in common by Disciples and Baptists would, indeed, be an agreeable task, but its dimensions—thank God that it is so—demand far more time than is at our disposal this hour. Perhaps no wiser use may be made of this opportunity than to turn our attention to a single ideal which we have placed before ourselves, and ask in how far we have really returned to primitive Christianity.

On Common Ground

You do not need to be reminded that here we come upon a fundamental contention of both Disciples and Baptists. We have steadily refused to be bound by formulated state-

ments of doctrine, insisting that the Bible is "our only rule of faith and practice." Every human soul has the right to stand face to face with God and interpret him for himself. Creeds may have been created by those in our fellowship, but they are simply the expressions of opinion without other authority than that which is inherent in the truth that they may embody. We give respectful attention to the opinions of Augustine and Calvin and Luther, but deny their right to decide for us in any matter which concerns the religion of Jesus. We do not question the devotion of those who have undertaken to formulate Christian truth through the long centuries, but for us there is only one Teacher whose instruction abides unchallenged through all the changes in human thought, even He who, in a far off land and time, bade men take his yoke upon them and learn of him. However pure the spring, the stream which flows from it is sure to become contaminated. Muddy water may be better than none, but who would drink it when he may quaff from the unpolluted fountain?

If, in the past century, the Disciples of Christ have rendered notable aid in the conquest of this world for Jesus Christ, if Baptists have made appreciable contributions to the same end, the explanation of efficient service must be sought not in imposing ecclesiastical machinery or social prestige or the backing of the state, but in insistent and

persistent endeavor to reproduce, in our generation, the Christianity of Christ.

It is this emphasis upon the Lordship of Jesus, rather than any special form which obedience has taken, that explains the progress of the Christian bodies which we represent. We are supposed to express devotion to a certain form of baptism, and so we do. We are credited with insisting that only those should be baptized who are capable of making moral choice, and we gladly plead guilty to the indictment. But these are only implications of our fundamental contention. Back of these, justifying and making them necessary, is the basal affirmation that Jesus, and he only, is the Lord of our lives. We ask nothing that he has not asked; we dare not stop short of undertaking all that he requires. For forms, in themselves, we care not a whit; to the keeping of his commandments, whatever they may concern, we have pledged our uttermost of endeavor.

A More Complete Return

Because we are united in the effort to make the Christianity of the twentieth century, in essential things, to correspond with the Christianity of the first century, in essential things, I make bold in this presence to enter a plea for a more complete return, on our own part, to primitive Christianity. It is no small task which we have undertaken. To furnish our age with an example of Christian fellowship as vital, as unselfish, as complete in its answer to the demands of the Master as was that of the age of Paul, calls upon all of our spiritual resources. In view of the gigantic size of the undertaking it would be strange indeed were unable to detect any particular in which we have failed to answer, perfectly, the demands of obligation and opportunity. There is upon us a constant temptation to substitute a part for the whole; to select certain features in that early Christian life after which we carefully model our life, while essential elements of primitive Christianity are measurably neglected. And as nature seeks the line of least resistance, we may not marvel if the Christian of today chooses from the mass of material afforded by the records of the early Christians those things which are most easily reproduced. That means nothing less than the outward forms rather than the inward spirit. It is easier to give than to forgive, easier to be baptized than to love. The whole history of Christianity marks a tendency to ignore the essence of the teaching of Jesus while jauntily boasting of measureless devotion to his will.

How Jesus Sees Life

We have need to ask ourselves how Jesus interprets human life. To this there can be but one answer if we come with open minds to the study of his life and teaching. In everything that he was, in all that he said, one comprehensive commandment for man is to be found: "Thy life shalt be one of sacrificial service." Paul understood this and so wrote himself a debtor to all men and the bond-servant of Jesus Christ. We must not only understand this transcendent truth but live it if we propose to restore primitive Christianity to our generation. Listen: "If any man will come after me, let him deny himself and take up his cross and follow me." "He that doth not take his cross and follow after me is not worthy of me." Whatsoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." Matthew Arnold calls this last logion the "secret of Jesus." It reveals that essential



Rev. L. A. Crandall

quality in character which gives meaning to life.

Just here we need to stop and look into our hearts and out upon that part of the church of Christ which is represented here today. Are we bringing to our generation the same revelation of brotherhood which Christ brought to his? Are the enormous aggregations of Christian disciples, of which we are individuals, as devoted to ministry for human betterment as were Jesus and his early adherents?

Evangelism

Disciples and Baptists have ever laid strong emphasis upon evangelism. We believe with all our hearts that it is our duty and high privilege to persuade men to be reconciled to God. But are we just true to the primitive example at this point? If anything is clear concerning the early days of Christianity it is that every disciple was a propagandist. It is doubtless true that some had specific functions, but all were ambassadors. When persecution drove the followers of Christ from Jerusalem it not only scattered abroad the disciples, but created innumerable centers of evangelizing zeal. Personal attachment to Jesus Christ meant, for them as it should for us, personal undertaking to win others to our Lord. They had a story to tell, good tidings to proclaim, and do not seem to have dreamed that another's proclamation would excuse their silence. They had not learned, as we

have, to syndicate evangelism. Today Christian people thrust off personal responsibility upon the church, and the church, all too often secures a proxy. We cannot be too grateful for the splendid service of such men as Gipsy Smith and Dwight L. Moody and other men of God technically known as evangelists. They have their rightful and important place in the long fight for the establishment of the kingdom of God. But when they have done their uttermost they have not discharged the obligation which rests upon your soul and mine to witness for Jesus Christ. No man can believe for another, have faith for another, love for another, serve for another. If Christ has sent me forth as his representative I may not hire another to go in my stead. If we would return to primitive Christianity we must show a keener sense of personal obligation for the redemption of our fellowmen, and add individual undertaking to church undertaking that the kingdom may be brought in.

But we have yet to touch upon the heart of this problem. All activities have a producing cause. The spring that bubbles from the hillside and flows across the fields with its refreshing ministry is fed from a reservoir hidden in the heart of the earth. The condition of all helpful ministry to the souls of men, of all forms of service by which the world is lifted out of sin to righteousness, is

the possession of the "mind of Christ." No other motor can furnish the power by which we are to conquer the world for God.

Harnack, in his volume upon the Christianity of the first three centuries, declares that the distinguishing mark of those early Christians, that which separated them from the life of their time and lifted them to great moral heights, was their love. They preached, they baptized, they gathered in groups called churches, they shared their possessions, they fed the hungry, they endured persecution, going even to death with songs upon their lips; but all that they did and all that they suffered were but the necessary expressions of the love that filled their hearts. He whom we call Master, whose word is our law and whose life is our example, declared that love explains his presence among men and sums up human duty. When John, the aged, was writing out of his heart to the hearts of his fellow Christians he avowed that, "Love is of God; and every one that loveth is begotten of God and knoweth God. He that loveth not knoweth not God; for God is love." Here is our goal. Other things are important: this is vital. Love is the divine dynamic. It answers every demand made by God upon the soul. If we seek Christian unity and the restoration of unadulterated Christianity, our first task is to enthrone love in our own hearts and the hearts of fellow-believers.

Infidels I Have Known

By Ellsworth Faris

I. Infidelity in Conduct

There is an "infidel" whom I have known for years, although he was not an infidel when I first knew him. At that time he was a preacher of the gospel. Let us call him A. B., because these are not his real initials. When I first knew him he was earnest, eloquent, successful, and promising. Crowds flocked to hear him. Multitudes hung on his words. Now, he no longer preaches. He does not believe in God or Jesus or the Bible. His former friends call him an infidel and he confesses that the designation is accurate. Should you inquire into the cause of his change, you would not find it in the character of his teachers, for they were, and are yet, of undoubted "soundness." Nor would you find it in the books he read, for these were of the orthodox type. A careful investigation of all the facts, however, would bring to light numerous and various charges of misconduct. In every community where he has lived, men are willing to insist that he is guilty of dishonesty, unfair dealing, or other violations of the moral law. And the significant part of the matter is that he lost his grip on morality before he lost his hold on Jesus. In other words, he is an infidel because he first became an immoral man. Doing evil has made him think wrongly.

II. Of Doubtful Mind

Mr. C. D. is another "infidel" whom I know. Like A. B., he was once a preacher, but, unlike him, his reputation for truth, veracity, and honor is untarnished. It is true that he no longer preaches, no longer attends Church, no longer supports the cause of missions, or accepts the statements of the Bible. He is known as an infidel and accepts the designation. Like A. B., he was once an eloquent herald of the Cross. People thronged to hear him preach, and a great future seemed to open up before him. Should you ask why he gave up his faith, I could not answer. Some say that intellectual difficulties came up, some that pride or disappointment was the cause. He, himself, claims that it was because of his inability to reconcile certain theories about the Bible with the claims of

reason. But whatever the cause, it is generally known and quite universally accepted that (1) he is an infidel, and (2) he is a "moral" man. In the case of C. D., wrong thinking (infidelity) did not result in immorality.

III. A Dangerous Man?

Mr. M. N. is a preacher whom I know. Many people call him an "infidel," and regard him as a highly dangerous man. He, himself, does not admit that he is an infidel, and still continues his preaching. If you inquire into his belief and opinions, you find that he still believes in God, believes in Jesus, and in the Bible. He believes that Jesus was born of the Virgin Mary, that He wrought the miracles, that He was crucified and that He rose again. He believes that Jesus is divine. He teaches that the Bible came by inspiration of God and is a message from Heaven. He practices only immersion, labors earnestly for the union of Christians and celebrates the Lord's Supper every week. As to his character, he is pure in personal life, honorable in business and of a noble and earnest spirit—no one claims that he is immoral or dishonorable. And still, in spite of his own claims, and of the above questioned facts, many call him an infidel. He does not agree with some in his definition of what a miracle is, and so all the other facts are left out of account as not important enough to constitute him a believer. The main point is that although Mr. M. N. not only accepts the main Christian doctrines but also lives an upright and fruitful life, still, for an unwelcome answer to a question of which most of us would immediately confess ignorance, he is classed with A. B. and C. D., who openly repudiate Christianity.

IV. Proclaimed by Bad Life

Mr. X. Y. is a fourth "infidel" I have known. Like the other three he is a preacher. Like Mr. M. N. he does not claim to be an infidel. In fact, I feel sure that he would repudiate the designation just as M. N. would do. No one has ever called him an infidel so far as I know, and yet it seems I have warrant for placing him in the list. His teaching

is not called in question. He believes in the Bible, teaches the divinity of Christ, loudly proclaims his loyalty to the Old Book and accepts without reservation every point in the orthodox theology. Wherein, then, does infidelity consist? Just in this, that by open, undenied, confessed sin he has brought disgrace on himself, the Church, and those who love him. His life is an epistle and proclaims in large letters: "I do not believe."

Deductions.

It is easy to see that there are several kinds of infidels. Some deny the Lord with their lips, some with their lives, and others are cast out of the synagogue because of some detail or theory or point of doctrine about which there is disagreement. Beyond controversy, we should obey the command, "Judge not." But in forming our estimate of Christian teachers should we lay emphasis on lip testimony or life testimony? If a man's words are right and his deeds are wrong, we refuse to accept the witness of the words. If lips are wrong and life is right, is there a corresponding call for charity of judgment?

The four men mentioned above are not imaginary ones. Many readers will recognize one or more of them. The lesson to be derived needs pointing out. Let us pray this prayer: Lord, keep me from the infidelity of a sinful life.

Texas Christian University, North Waco.

The Song of the Sunshine Club

"What shall I make this morning?"

The Sunshine Angel said.

"Canary birds and merry words
And a yellow crocus bed."

The Sunshine Angel, dear to God,
Goes singing on his way,
Across the hills of golden-red
To make a happy day.

The wings of the Sunshine Angel
They brushed the willow trees
And goldfinch flocks and weathercocks
And grumble-bumblebees.

The Christmas Pulpit

Excerpts from Prominent Preachers' Christmas Sermons

THE MESSAGE OF THE MANGER.

AUSTIN HUNTER, Jackson Boul. Church, Chicago.

Today the thought of the Christian world centers in the manger of Bethlehem, and its ringing message is that true life does not consist in what one has outwardly, but in what one is inwardly; that the question, what we have, can never be so great as the question, what we are. We learn the superior value of the internal treasure, and we learn, moreover, that this internal treasure is regnant, is imperial, is conquering. Out of this lowly manger springs the world's hope—the dawning of a brighter day. The message of the manger is a message of humility, a message of love and a message of hope.

THE WONDERFUL CHILD.

S. C. PIERCE, Brecksville, Ohio.

"And his name shall be called Wonderful," Isa. 9:6.

1. Wonderful in name. "Name above every name," (Phil. 2:9.)
2. Wonderful nature—God and man—Immanuel.
3. Wonderful wisdom and power.
4. Wonderful in self-sacrificing love for sinful men.
5. Wonderful purpose—to conquer a world by love—Universal King.
6. Wonderful courage, patience and forgiveness.
7. Wonderful character—sinless, sum of all graces.

THE FIRST CHRISTMAS GIFT.

L. E. CHASE, Carbondale, Ill.

Let us notice the nature of this gift of God to man. God, who made all things, had all things to give; things common and trifling as well as things rare and costly. He had the choicest gems that ever adorned the brow of a king, the richest robes that ever beautified the human body. He had wealth beyond computation, and wisdom far beyond that which the world has yet known. But He gave none of these things to man on that first Christmas morning. These would have cost Him nothing; would have required no sacrifice. Such gifts would have been unworthy of Him and of little value to the world. From among all the things that God possessed and might have given He selected the choicest; that which meant more to Him than everything else in the universe. God gave His only Son. He would rather have given all His other possessions. He would rather have come Himself, but the question was not what would God rather do, but what gift could He make that would reveal to sinful man His deep interest in him and win him from a life of sin to a life of righteousness.

THE ANGEL'S SONG.

MARK S. PECKHAM, Sumter, S. C.

Text: "Glory to God in the highest and on earth peace."—Luke 2:14.

(1). Christ's influence has caused men of all nations to glorify God. (2). He brought into the world a spirit of peace that shall eventually cause war to cease forever and perfect peace to reign on earth. (3) He has placed in men's hearts a universal good-will that knows no limits of race, language or nationality. (4). It is our exalted privilege

as Christians today to contribute our part to the fulfillment of the angels' prophecy.

THE PRECIOUS CHRIST.

E. F. DAUGHERTY, Wabash, Ind.

Text: "For you, therefore, which believe in the preciousness," etc. 1 Peter 2:7.

The precious things of life are those we cling to last. The world could let slip its holly and mistletoe; its Kris Kringle and hanging stockings; but Christmas would fall and fall without the Christ child and Christ man.

He is precious to God: for God is Father of the faithful; believes in humanity's future and holds Christ precious in his sonship, service and fidelity.

He is precious to the spirits of just men his love and life in the church; his liberty which every man may share in being and doing right.

He is precious to the spirits of just men made perfect: by reason of his sacrifice, triumph and inevitable supremacy in the irrepressible conflict twixt light and darkness; hate and love; death and life.

THE SIGNIFICANCE OF JESUS.

F. W. COLLINS, Garnett, Kansas.

The mission of Jesus was to reveal the Father. This he definitely accomplished, and in doing this he established forever his own divinity. The adequate, intimate indwelling of God in human life came with the advent of Jesus. His saying: "He that hath seen me hath seen the Father," is progressively verified, and the character of Jesus is lifted from the plane of misty, dogmatic speculation to the realm of clear, historical fact. He is evermore the world's Emmanuel, our "God-with-us."

PEACE THE PRODUCT OF RIGHTEOUSNESS.

J. E. CHASE, Benjamin, Texas.

Christ is Prince of Peace because he is the preacher of absolute righteousness. Political, industrial, social and religious peace rest always upon the doing of the right. Peace is the result of Christian temper. It is the triumph of doing right, the triumph of principle. So long as there remains among the sons of men one form of injustice and wrongdoing, that long will universal peace be a future hope.

THE GROWTH INTO SONSHIP.

GRANVILLE SNELL, Rosendale, Mo.

Text: "And Jesus advanced in wisdom and stature, and in favor with God and men." Luke 2:52.

Physical growth is not hard to understand, intellectual growth of God's son more difficult, moral growth of God's child most difficult. We become God's sons only as we are willing to take time to grow.

THE CHRIST CHILD AND CHILDREN OF TODAY.

J. R. EWERS, East End, Pittsburg.

The significance of Jesus' infancy, childhood and youth. He naturally grew in wisdom, stature and in favor with God and men. His love for children and his concern for children today. The conditions of child labor in mills and mines. The child-like spirit is necessary for the higher life. Christmas, the new life.

THE LARGER HEART, THE KINDLIER HAND.

ALVA W. TAYLOR, Irving Pk. Church, Chicago.

We may be good to our own families and associates but what "do we more than others" if we love our friends only; "do not the heathen the same?" Mothers sacrifice for the good of their children, but if they sacrifice others for the good of their own they but show a pagan love. Self-denial for anyone is better than selfishness but the larger the circle the more Christian is the sacrifice.

It is the largeness of our interests that mark us as most Christian. Christ took the world into his bosom and was never cynical about it. Our own little ones should make us fathers and mothers to all the helpless little ones. Our loving remembrances to our own gray-haired parents should remind us of the aged in need and make us sons and daughters in our solicitude for their Christmas cheer.

We tend at a time like this to forsake thoughts of others while we abandon the world for a season of joyous intercourse with our inner circle of loved ones. Let us beware lest pleasure's pagan goddess claim our worship within the narrowed temple of our human companionship and the cold and hunger of the world be forgotten together with that very Christ of Galilee who would have us bring "the larger heart, the kindlier hand." In the blessed inner circle of friends we will find that a gift to the less fortunate is like the perfume of a flower wafted over the beauty of our board and that "He who gives a slender mite, And gives to that which is out of sight;— The hand cannot clasp the whole of his aims, The heart outstretches its eager palms, For a God goes with it and makes it store To the soul that was starving in darkness before."

NO ROOM IN THE INN.

W. F. TURNER, Peoria, Ill.

When Jesus was born, the selfishness of men crowded him out of the inn into a manger. That incident seems prophetic for he has been very largely crowded out of the world's life since.

There has been no room for him in politics. Herod, Pilate and Felix turned him away. In later days great persecutions were waged against his followers. So China, Turkey, Russia and many other lands try to keep out the missionary.

There has been no room for him in business. The rich young man went from him sorrowful, for he had great possessions. He had to scourge the traders from the temple. At Phillippi and Ephesus the people preferred their gains to the gospel. In our own day we have the rule of gold rather than the golden rule.

There has been no room for Him in our pleasures. When he was invited to feasts it was generally to be criticised. People wanted him in trouble but not in joy. The theater, ball room, card table and other things of like nature have his place.

Too often there has been no room for him in the church. He came to his own but his own received him not. He was driven from Nazareth, opposed by the priests and religious leaders of his day and by them nailed to the cross. There are doubtless many churches today wearing his name where he is absent.

We must make room for him in all these relations of life. That is our business as his followers. Because he suffered the humiliation of the manger let us place him on a throne.

THE TWO GIFTS.

G. B. VAN ARSDALL, Cedar Rapids, Ia.

"And opening their treasures they offered unto him gifts, gold and frankincense and myrrh." "Glory to God in the highest, and on earth peace among men of good will."

The first is the tribute men bring to the Christ-child. The second is the ascription of the heavenly host. The distance between earth and heaven is the difference that separates them. The one is the offering of the wise men to the Babe of Bethlehem—the offering of the most precious and significant material symbols. It is earth's idea of the welcome due the King. The other is the response his coming evoked from the angels—the offering of the heart's deep joy in terms of spiritual appreciation. It is heaven's idea of the significance of his mission.

To transmute the gifts of the wise men into the song of the heavenly host is still the task of the church. The church has no need to teach society an appreciation of silver and gold. The love of money and what it will buy grasps men's hearts with hooks of steel. After nineteen centuries we still celebrate the Christmas season chiefly with gifts purchased with money, and count the day frugal in its enjoyments if there has been no generous giving and receiving of things that represent cash. We come to Bethlehem with gifts of "gold, frankincense and myrrh." We spend millions for food and raiment, for franchises and railways. We set no limit on the price of the man who can earn thousands for us. We count him "a friend in need" who fills the empty coal bin. The "wise men from the East" are still our ideal.

Yet I would not have us miss the visit of the wise men with their gifts. There is meaning in this one day's charity, especially if the rest of the days have not been used to make paupers of those whom we now feed. But be sure we have not caught even a glimpse of the meaning of this day until we have heard the angels' song. The motif of that song can be caught only by ears attuned to spiritual harmonies. It is the ear that hears the mute cry of the souls of men above the shrill whistle of factory and the clatter of machinery. It is the eye that "possesses the landscape" without owning a foot of the land. It is the mind that possesses the world's classics though too poor to own a single shelf on which to rest the books. He is the man who owns Christmas—the man who has opened the delicate lock that gives admittance to the realm of spiritual realities, which no clumsy gold key can touch. He may not be able to worship with the wise men, but he does sing with the angels.

SOME CHRISTMAS IDEALS.

DAVID H. SHIELDS, Eureka, Ill.

Isa. 9:1-7.

1. The pre-eminent characteristic of Christmas is joy. "Behold, I bring you good tidings of great joy which shall be to all the people." We ought to be promoters of gladness in the earth.

2. This is the birthday of the "Prince of Peace." He came to inaugurate a movement for world-peace. World-peace can come only through individual men entering into the peace of God which passeth all understanding.

3. We have found the lesson that he who is greatest in the Kingdom of Heaven is he who serves most, an exceedingly difficult one to learn. We demand that others serve us. Let us lose our life that we may have the joy of finding it.

4. We usually give to those who have first given to us. Let us throw away our "list" and give to those who cannot give in return. Let us search out some unfortunate whose Christmas will be joyless unless we bring him joy.

5. God has many things to tell us yet but we are not ready to receive them. Closer communion, richer friendships, fuller service, a greater measure of the Holy Spirit await us as soon as we are big enough to use them. Let us throw overboard more of our "ballast" in order that we may have larger room for a rich cargo. Let us make room for the "fullness of God." "Rejoice evermore."

CHRIST'S PEACE AND CHRIST'S SWORD.

E. B. BARNES, Lyon St. Church, Grand Rapids, Mich.

Strange that the should have construed the lateral as figurative, and the figurative as literal. "Peace on earth," is still a figure rather than a fact, while "the sword" is the fact and not a figure. The hope of one breathes on the pages of history, while the crimson of the other is seen on every page. The sword that Jesus was to send could never be the sword of hate or of slaughter; else peace were impossible. It must be the sword to destroy whatever hinders the consummation of his peace. The carnal weapon has no place in the mission of Jesus.

How near are we to this blessed era of peace which Jesus came to inaugurate? Ask England with her Dreadnaughts, and Germany with hers? Ask the two greatest nations on earth what they think of Jesus' program of peace, and they, while praying for peace, and professing to be lovers of peace, will say, impossible! What is the status of the Peace Societies in our own land? and if I mistake not, the judgment of the man of the street is that they are controlled by the dreamer and the fanatic. Impossible! Impracticable! These are the terms of protest against him whose advent we celebrate, and whose praise is in all the church, and whose principles, in a large measure, are beneath the feet of armies. Standing armies, colossal navies, one shot of whose great guns costs more than the average female school teacher can earn in five years, appeal to our pride, our love of the heroic, and inspire in the blood which we have inherited from a brutal age, the greatest sacrifices and deeds of daring. If war is the sport of kings, it is also the spoiling of the nations. It is evil only, and that continually. If nations today were as anxious for peace as they are for war, as seen in the increased armaments of the world, we should have peace; and a tenth of the millions spent to preserve and foster the arts of peace which are now spent in preparing for war, would bring ten thousand blessings where war can bring only blight.

Here is one of the great opportunities of the pulpit today. It can advocate peace between nations as it has never done, and the same argument that counts for domestic peace will count for international peace. The argument for peace is unanswerable; the argument for war is the argument of force—cannon-balls against reason. If the warrior is to continue to be the master mind as he ever has been, then Milton lived in vain, and he should have said not that "a great book is the life blood of a master spirit," but that a great battle ship is. The next great forward movement of humanity will be seen in its abhorrence of war, and the decline of the military spirit.

THE MEANING OF CHRISTMAS.

EARLE M. TODD, Fort Wayne, Ind.

Text: "The dayspring from on high hath visited us, to give light to them that sit in

darkness and in the shadow of death, to guide our feet into the way of peace."—Luke I, 78-79.

The crux of faith today is not the existence of God but the interest of God in the moral fortunes of men. What men find it difficult to believe is that God is endeavoring to establish friendly relations with men, that He is seeking to make himself known to them, that he wants to come down among men that he may lift them up to himself, that he is hungry for their love, that the falling away a son from truth and virtue is a loss and an occasion of grief to God, and that "finding" of the "lost" one—the return of the prodigal—is an occasion of joy. But this is what we must believe if we believe in Christmas—that is what Christmas means.

The mass of men today believe in a Laodicean god, who "will not do good, neither will he do evil." But that dark creed cannot live in the heart at Christmastide, for Christmas means Immanuel, God with us. Sir Oliver Lodge quotes Euripides,

"That there is e'en in the great God's mind,
That hungers for the praise of human kind,"

and changing "praise" into the more appropriate "help," suggests that at this stage in the world's development it would be fitting to lend God a hand and "help" him make the world a fitter place for human habitation. Changing the word yet again, we have the meaning of Christmas:

"That there is e'en in the great God's mind
That hungers for the LOVE of human kind."

Christ Wants the Best

Christ wants the best. He in the far-off ages
Once claimed the firstling of the flock, the
finest of the wheat,
And still He asks His own in gentlest plead-

ing,
To lay their highest hopes and brightest
talents at His feet,

He'll not forget the feeblest service, humblest
love

He only asks that of our store we give to
him

The best we have.

Christ gives the best. He takes the hearts
we offer

And fills them with His glorious beauty, joy
and peace.

And in his service as we're growing stronger
The calls to grand achievements still in-
crease.

The richest gifts for us on earth, or in heaven
above

Are hid in Christ. In Jesus we receive
The best we have.

And is our best to much? Our loving service
For His sake? O, friend, let us remember

How once our Lord poured out his soul
for us,

And in the prime of His mysterious manhood
Gave up His precious life upon the cross!

The Lord of lords, by whom the world was
made,

Through bitter grief and tears, gave us
The best He had.

—Selected.

ANOTHER INVENTION.

"It's strange I never thought of that!"

I heard him shout with glee.

The man was planning for his flat

A folding Christmas-tree.

—Woman's Home Companion for December.



The Parson's Tea

BY HOPE DARING.

"Have 'nother biscuit, Jane Ann, Do. You've sold your hay?"

"Yes, an' it turned out awful well. Do you know, Car'line, Hilda an' me's goin' into the city some day next week, to order the monument."

"You don't say so! Jest tell me all 'bout it, fur I'm dyin' to know."

Jane Ann Toby, a sallow, attenuated woman of sixty, leaned back in her chair, slowly stirring her tea. There was a look of satisfaction on her worn face. In her narrow life it was something of an event to spend the afternoon with a neighbor. Then she had something to tell, and, unconsciously, she proceeded to tell it with a touch of rude, dramatic art.

"You know, Car'line, it's three years sense my man Tom died. An' he was sich a good man. The farm keeps me an' Hilda comfortable, an' I don't know what ever I'd do without that blessed grandchild of mine. But you know it's ben the one thing I've lived for, to have a nice monument for Tom, one that would have both our names on an' seem like to jine us agin for ever."

Caroline Harper moved uneasily in her chair. "I know, Jane Ann, but I think you air a carryin' things too far. You've jest slaved."

"I haint worked a mite harder'n I wanted to. An' I've got the hull sum—three hundred dollars—saved up. It's in my best teapot to home, this minute."

"Well, I 'spose you're happy. Honest, I think you might a sight better give that money to Hilda, to buy things fur her weddin' with John Burns. Try the sponge cake, do. I didn't have right good luck with it."

Mrs. Toby's face had clouded. She took a slice of the cake; neighborhood etiquette imposed that duty upon her, but she laid the slice upon her plate, to look defiantly across the table at her hostess.

"Hilda haint a goin' to marry John Burns. When she does marry, there's the two hundred dollars her pa left her; I've never touched that. An' I've done well by the child, give her a good chance at school, an' the farm 'll be hers some day."

"But Jane Ann, what makes you so dead sot agin John? He's a likely boy, not a single bad habit, and I've heard you say John and his father had done well by you, a workin' your farm."

"That don't have nothin' to do with it. John Burns has got too many new-fangled notions. Why, they've bought a cream separator and put in a telephone. Now I call sich things a flyin' in the face of Providence. If the good Lord had intended that cream and milk should be separated from the first, He'd a had the cow give 'em so. I expect to hear any day that John's backslid or declared for divorce or Momonism or some sich thing."

The widow's face was flushed, and her voice rang out sharply. Mrs. Harper began politely to talk of something else, and the remainder of the afternoon was taken up with a discussion of the proposed visit to the city.

It was sunset when Mrs. Toby approached the weather-beaten, one-story cottage, with its encircling fruit trees that were in full bloom, that had been her home since her wedding day. The heart of the old woman swelled with tenderness.

"Every shingle on that roof seems to sort of speak of Tom. An' I 'spose John Burns would want to tear down the old house and build what he'd call a 'modern' one. It — Why, Hilda, lamb, what's the matter?"

The girl who was seated on the front steps, gazing abstractedly into the glowing west, sprang up. She was short and plump with a pink-flushed face and limpid gray eyes.

"It's nothing, grandma. Did you have a pleasant afternoon?"

"Hilda, you've ben a cryin'."

"Never mind, grandma, I'm just a silly girl. Do you think we better plan to go to the city next Wednesday? You see we will have the washing and ironing done by that time."

"Jest as you say, dear lamb. Hilda, I want to be good to you, I do."

Tears gemmed the girl's lashes, but she tried to smile. "You've ben everything to me, grandma. It — it hurts a little because you so dislike John, but — well, we won't talk about it. What did Mrs. Harper have for supper?"

The two sat for a long time upon the steps. As they discussed the affairs of the neighborhood, the purple-gray shadows of evening folded them round, bringing the faint illusive fragrance of the apple blossoms.

The next afternoon Mrs. Toby and her daughter were sewing carpet rags in the long, low living room when a man's heavy tread sounded at the door. The widow looked up, to exclaim: "Why if it haint the parson! Come right in. We're glad and honored too."

The Reverend Mark Lawrence was tall and stooping. His rugged face wore a curiously serene expression. He was a man well fitted for the place he filled. In him something of the mystic and the saint was blended with a far-seeing knowledge of and a practical interest in the people to whom he ministered in spiritual things. He sat down, saying something about a brief stay. Mrs. Toby shook her head.

"We air goin' to keep you to tea. Now don't say no. The afternoon's most gone, and there's somethin' I want to ask your advice 'bout."

Mr. Lawrence stayed. He discussed the monument and its inscription, biding his time to say a good word for young Burns. That was his errand, but he decided to wait until after tea, feeling instinctively that Mrs. Toby's mind would be more at ease when the momentous but delightful task of preparing a meal for the minister, was over.

The table was spread in the living room instead of, as usual, in the kitchen. Mrs. Toby, herself, made the cream biscuits and fried the ham and eggs, but she entrusted Hilda with the setting of the table. The girl brought out the best white and gilt 'stone china', carried from the cellar the fruit cake, currant jelly, and plum preserves, and filled a vase with the double white narcissus blooms from the flower garden.

At table Mrs. Toby's first thought was for her guest; it was sometime before she gave attention to her own plate. She ate a few mouthfuls, then tasted her tea.

"What is it, grandma? Did you burn yourself?" Hilda asked.

A muffled cry had broken from the widow's lips. She turned aside her head, so that Hilda could not see her face, saying only "No."

Mr. Lawrence began to talk of the Sunday-school. It was some time before Hilda noticed

the strange look upon her grandmother's face.

"Why, grandma, what's the matter? You are so pale."

"Nothin' the matter, nothin' that can be helped. Don't ask me any questions. Mr. Lawrence won't you have some more of the jell?"

The minister declined. Both he and Hilda saw that something was wrong, but they tactfully ignored Mrs. Toby's agitation. The girl said gently: "Grandma, perhaps the parson would like another cup of tea."

"No, thank you, I have plenty."

Prompt as the refusal was, it followed a repetition of that strange cry from Mrs. Toby's lips. Hilda rose, but, at her grandmother's entreating gesture, sank back into her chair.

As soon as the meal was completed, Mr. Lawrence took his hat. He understood that his errand must go undone. As he held the widow's hand, he said: "I see that something is troubling you, sister Toby, but I am not going to vex you with questions. Tomorrow I will be passing, and I will look in to see how you are. If I can help you, you know how gladly I will do it."

"I know, I know, and thank you, but there haint nothin' any one can do."

Hilda walked to the gate with the minister. When she reentered the living room, she found her grandmother seated on the lounge, crying.

"Grandma, what is it? You must tell me."

"Oh, dear lamb, I'm sich a fool. It's not only that I served the parson with tea that was an insult an' a 'bomination, but I steeped up the three hundred dollars that it took us three years to save."

Hilda gasped. "You mean —, Oh, grandma! The money was in the teapot?"

"Yes, an' I put the tea in an' put it on to steep, myself, an' I let it bile up good. I never did hold with the plan of jest pourin' on bilin' water. The money's ruined. There 'tis," pointing to where, on a plate, laid a small dark object. "Oh, Hilda lamb, whatever'll we do?"

The poor old woman was sobbing like a child. Hilda gathered the bowed form in her strong young arms.

"Oh, grandma, I am so sorry! Can nothing be done?"

"No, we can't do a thing. The money's gone, an' poor dear Tom 'll never have a stone to mark his grave. I hope he'll know I tried an' —."

She broke down. Hilda was crying, too.

"We will work and save again, grandma. Don't cry so hard, please don't, for it just breaks my heart. Oh, John! I am so glad to see you!"

"I came to ask Mrs. Toby if she wanted squashes planted —. Why, Hilda, dear heart, what's the matter?"

Choking with sobs, Hilda poured out the story of the parson's tea. The open, kindly face of John Burns twitched with laughter, although real concern looked from his eyes.

"Well, as we all love Mr. Lawrence, I'm sure no one ever brewed him such a cup of tea before. Where is the contents of the teapot? That is the roll? Don't stick a fork into it, Hilda. We'll dry it and send it to Washington. Don't grieve Mrs. Toby; the government will redeem the money."

The widow's face was plainly incredulous. "You needn't tell me, John Burns, that I'll ever see a cent of that money agin. It's

gone, and so air my hopes of a monument for poor Tom."

It took the young man some time to convince Mrs. Toby that her loss was not an irredeemable one. When she did understand, her wan face glowed with joy.

"May the good Lord bless you, John Burns. I'll never say 'nother word agin new-fangled notions, if this is what comes of 'em. It would be awful handy to have a man like you in the house an' if you an' Hilda want to marry this fall, I'm willin'."

The Daily Altar

Prepared as an aid to Private Devotion and to Family Worship

SATURDAY, JANUARY 1.

Motto for the Day.

We desire, by the grace of God, to make the coming year the best of our lives.

Scripture.

"Forgetting the things which are behind, and reaching forth to those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13-14.

Lines.

"Every one for his own.
The night is starry and cold,
And the New Year, blithe and bold,
Comes up to take his own."
—Tennyson.

Prayer.

God of our fathers, we look to thee in gratitude for the blessings of another year. Our times are in thy hand. We commit ourselves fearlessly to thy guidance. Let no failure or success of the past hinder our progress toward the goal, where stands the Author and Finisher of our faith. Bestow thy holy Spirit upon us in fuller measure, that we, being kept from sin, may fulfil our vocation in the world, and so live that to die shall be gain.—Amen.

SUNDAY, JANUARY 2.

Motto for the Day.

The changelessness and providence of God.

Scripture.

"Lord, thou hast been our dwelling place in all generations." Psalm 90:1.

Lines.

"Thou, thou alone
Art everlasting, and the blessed spirits,
Which thou includest, as the sea her waves,
For adoration thou endurest; endure
For consciousness the motion of thy will."
—Wordsworth.

Prayer.

O God, our Help in ages past,
Our Hope for years to come,
Our Shelter from the stormy blast,
And our Eternal Home,
Grant us this day a sense of security in thy protecting love, which shall give us quietness of spirit, and a holy joy in the services of thy house.—Amen.

MONDAY, JANUARY 3.

Motto for the Day.

The cultivation of a spirit of quietness and calm that shall aid in overcoming anxiety and difficulty.

Scripture.

"In nothing be anxious, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God." Phil. 4:6.

Lines.

"The will to neither strive nor cry,
The power to feel with others give!
Calm, calm me more! nor let me die
Before I have begun to live."
—Matthew Arnold.

Prayer.

Almighty and most merciful Father, help us to spend our lives in quietness and serene trust in Thee. Save us from fretfulness and worry, and restrain us from impatience. Make this day a period of new conquests and of fresh thanksgivings. We cannot see Thee, but we can see Jesus Christ thy son, and

receive his words, enjoy his friendship, walk by his counsel, and trust ourselves to the mystery of his Cross. Abiding in him, may we have the assurance of thy love.—Amen.

TUESDAY, JANUARY 4.

Motto for the Day.

The recognition of trouble and disappointment as aids in the development of character.

Scripture.

"Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God." Psalm 42:11.

Lines.

"Life, I repeat, is the energy of Love,
Divine or human; exercised in pain,
In strife, or tribulation, and ordained,
If so approved and satisfied, to pass
Through shades and silent rest, to endless
joy."
—Browning.

Prayer.

Our Father, we rejoice in the assurance of thy presence and love in all our times of disappointment. It is not of thy will that we should fail of any good. Thou dost not grieve or afflict the children of men. Our sins, our mistakes and the evil of the world bring us to many dry and barren places, pools in which there is no water. We take our way, thinking it good, and sometimes it leads us to the desert. Help us to lay our hand in thine, and go where thou wilt guide us. We do not ask that life may be always a pleasant road. Rather we would pray for courage to face disappointment and bear hardship. With the high courage of Christ, help us to go on our way rejoicing, and thus to know the peace of God that passeth understanding.—Amen.

WEDNESDAY, JANUARY, 5.

Motto for the Day.

That we may lift our faces heavenward and, with deeper faith and brighter hope, have a vision of things eternal and spiritual.

Scripture.

"For our light affliction, which is but for a moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." II Corinthians 4:17, 18.

Lines.

"And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air
And the blue sky, and in the mind of man."
—Wordsworth.

Prayer.

Our Father, who are in heaven, we thank thee for the revelation thou dost give us in thy Word of the joys of eternal life for thy children. We pray that we may so escape from the turmoil of our lives and mount above the gloom of our ways that heavenly things may engage our thoughts and purposes. Wilt thou give us to know the reality of the things not seen, and to experience the desire for things eternal through Christ our Savior.—Amen.

THURSDAY, JANUARY 6.

Motto for the Day.

The recognition of our need of God, without whose presence life can never be satisfied.

Scripture.

"As the heart panteth after the waterbrooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." Psalm 42:1.

Lines.

"Yes, write it in the rock," Saint Bernard said,
"Grave it 'on brass with adamant pen!
'Tis God Himself becomes apparent, when
God's wisdom and God's goodness are displayed."
—Longfellow.

Prayer.

Father of mercies, bestow upon us, we pray thee, the blessing of thy favor and love which enrich the soul as with the river of God. Our hearts cry out for thee in a thirsty land where no water is. Thou hast made us for thyself and we are evermore unsatisfied without thee. Beyond all thou canst bestow of earthly blessings is the gracious gift of thyself which we crave. Visit us with thy salvation, thy abiding presence, thy Holy Spirit. May we behold thee in the life and ministry of our Lord Jesus Christ.—Amen.

FRIDAY, JANUARY 7.

Motto for the Day.

The wish to keep ourselves pure from all anger and enmity against any.

Lines.

"But, ever after, the small violence done
Rankled in him, and ruffled all his heart,
As the sharp wind that ruffles all day long
A little bitter pool about a stone
On the bare coast."
—Guinevere.

Prayer.

O Lord, enable us to rise above all sins of temper and habit. Drive out from our hearts the secret suspicion, the lurking grudge, and the wish to speak evil of any man. Unite us in the love of honor, truth and Thee, and may our hearts be cleansed by faith in the Son of God, who loved us and gave himself for us.—Amen.

SATURDAY, JANUARY 8.

Motto for the Day.

The belief in prayer as converse with God; the delight in prayer as a personal privilege; the practice of prayer as the secret of power.

Scripture.

"But ye beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God." Jude 20:21.

Lines.

"Pray for my soul. More things are wrought
by prayer
Than this world dreams of. Wherefore let
thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of
prayer
Both for themselves and those who call them
friend?"

For so the whole round world is every way
Bound by gold chains about the feet of God."
—The Passing of Arthur.

Prayer.

Lord, teach us how to pray. Our faltering speech but faintly utters the yearnings of our hearts. Thou art the inspirer and hearer of prayer. Help us to be thy loving and prayerful children. Give us to know the joy of fellowship with thee, and may the Master's example of prayerfulness give us confidence to ask that we may receive. Abiding thus in communion with thee and in loving fellowship with Christ and all the brethren, may we await with confidence the day when hope shall change to glad fruition, faith to sight and prayer to praise.—Amen.

Crossing the Line

By Professor Willett

From the few hints the Gospels afford us regarding Jesus' youth in Galilee, we may infer the quietness and simplicity of his life among his neighbors in the hill town of Nazareth. The fancies of the apocryphal gospels which clothed him with wonder working power, are denied by the fact that when he returned to his native place in later days, after the beginning of his public ministry, the people there were astonished that he claimed the authority of a public teacher, because his earlier life among them had given no warrant for such claims. He had pursued the uneventful career of a carpenter, doubtless assisting Joseph at the task until death had made him the head of the family, in which there were several brothers and sisters.

John and Jesus.

The acquaintance of Mary and Elizabeth her cousin, which had been so significant in the months before John and Jesus were born, no doubt deepened through the years as their two sons grew into young manhood. Perhaps also the boys knew each other. Certainly their interests were common. The unhappy condition in which the nation found itself, the ruthless disregard of justice practiced by the rulers, the examples of calculated vice exhibited by Roman and Idumean overlords, the arrogance and pretensions of religious leaders, the superstition and ignorance of the people, must all have impressed these young men with the sense of a great work to be accomplished if only the proper instruments could be found. So strongly had this impression been made upon the life of John that he retired from the region of Jerusalem to the quiet spaces of the Judean Wilderness to think out the duty of the hour. From this solitude he only emerged to begin that series of tremendous public messages which aroused the conscience of the entire nation.

John's Message.

The rumors of these great gatherings in the Jordan valley reached the ears of Jesus in Nazareth. Instantly he took the tidings as a signal that the time for him to concern himself in the needed work of reform had come. With many of his own countrymen he made his way southward and joined the multitude that was listening to John as he called the people to the life of renunciation and good will. Nothing was more natural than the response in Jesus' heart to this call of God. He knew that nothing less than national regeneration could realize the hopes of his people. They were groaning under a tyranny too heavy to be borne, but Jesus knew that something more than mere emancipation from Roman taxes and military service was required if they would secure the fulfillment of promises made centuries ago. A new life must be secured. And John's insistence upon repentance and alignment through baptism with the visible forces of the new order of society appealed to him so strongly that without hesitance he presented himself before his friend for the rite of baptism. This act had the value of enlistment among those who were willing to devote themselves to the new ideal.

John recognized him at once. He did not,

of course, know him as the Messiah but he knew of his singularly pure and disinterested life, and felt that for such as Jesus the call to repentance and the command of baptism were unnecessary. To his apologetic protest that he had greater need to be baptized himself than had Jesus, the latter responded that it was not a question of condition or character, but one rather of unanimous assent to those conditions which God was requiring of the people in furtherance of national and individual righteousness. In no other way could Jesus ally himself so effectively with the new movement as by public acceptance of John's significant rite of washing in water.

The Call of Jesus.

As yet, however, Jesus was only acting as any individual might have done. There had been no summoning of his soul to the sacred tasks of the Messianic work. Conscientious from his earliest youth of the Father's presence and love, he had gone forward at every step with the thought of perfect consecration to the divine program, whatever it should be. But as he told the story of his baptism and temptation to his friends and disciples in later days he pointed out to them the fact that at the moment of his baptism, when he came up from the waters of the Jordan, there opened before him the vision of God's purpose in so impressive a manner that never from that hour could he doubt his unique relation to God or the supreme task which he must assume. The Spirit of God came upon him, not in magical and mechanical fashion, but in the awakening power of the divine life within him and the disclosure of the meaning and method of his ministry.

At once overwhelmed and inspired by this sudden opening of the way before him, he hurried away into the solitude of eastern Judea that he might be alone with himself and with the Father, to think through the great truth that had just dawned upon his soul in all of its fullness, and to shape if possible the career upon which he was now entering. It became instantly necessary to decide upon the course he should follow. John had never been compelled to define closely his relations to the recognized teachers of religion in the nation. His coming had been abrupt and startling and his message uncompromising in its denunciation of sins of every type. It mattered nothing to John what became of himself. If he perished at once, he should at least have fulfilled his duty. But Jesus had to live in the midst of a social and religious order where his course must be chosen with unusual care. Was he to set himself at once in opposition to all the ideals and methods of the ruling groups, the Pharisees and Sadducees? If so, might he not forfeit all opportunity to realize most effectively the ends of the kingdom of God? On the other hand, if he accepted their program and allied himself with them, would he not thereby hopelessly compromise himself and render ineffective his work as a real interpreter of God's purpose?

The Temptation.

It was the decision of this great question which made the crucial experience of the temptation necessary. The appeals to physical hunger, to the love of display and to the passion for worldly power—which are the ruling motives with all but the best of men—are combined in the narrative of Jesus' temptation in order to show that to him every appeal that the lesser good could make in any human life was tried and tried in vain. The central question was, what kind of a Messiah

he would be? Should he accept the popular view that the Messianic kingdom was to be accomplished by the restoration of Israel to political power? If so, Jesus knew full well that he had within himself the elements of popular leadership sufficiently to accomplish that end, to elevate himself to the throne of Judea, and perhaps even to successfully compete with Rome for the empire of the world.

But this gospel of success would have been the destruction of the moral and spiritual purposes which lay deeper in his heart. Men cannot be saved by such materialistic means as this. There must be a gospel for the suffering, the poor and the hopeless. When the period of temptation was over, Jesus had settled this question once for all. He had chosen the pathway of self denial, humiliation and death, all of which he foresaw with reasonable clearness. He knew that only in this way could he accomplish those divine and redemptive purposes for which the world was waiting. And when he came down to Jerusalem again from the wilderness highlands of Judea, it was with quiet spirit and set purpose to go forward unflinching and unrelenting to the consummation of his work as the Son of God and the Saviour of men.

Bringing Others to Christ

By W. D. Endres.

To bring others to Christ, I understand to mean, to so impress upon others the standards and ideals of life which Jesus set forth that they will be persuaded to make them the standards and ideals of their lives. All who have done that have been brought to Christ, and any who have not done so, no matter what else they may have done, have not come to him. These standards and ideals must be made to serve as the point of departure for all one's activities. This gives vitality to a Christian, otherwise there is none.

Our joy is not real and satisfying until we tell some one else so that they may share it with us. This is illustrated by the rejoicing over the finding of the Lost Sheep, the Lost Piece of Silver, and the return of the Prodigal Son. The neighbors and friends had to be called in to make the rejoicing complete. Likewise, when Andrew was convinced that Jesus was the true teacher, he found "first his own brother, Simon," and Philip at once found Nathaniel. No one had commanded them to tell these men. No command was necessary, it was the overflow of a joyful heart. It would have been a tremendous struggle not to have told them. This is the very spirit and genius of Christianity. Christianity holds the true solution to the great problem of making a life. Who does not rejoice that he has found such truth, for all have felt the need of it. Indeed, his very soul delights in giving it out. The big thing and the characteristic thing about Christianity, then, is its concern for others. It was born of this spirit, and by the spirit of service it thrives. If it were animated by any other spirit it would cease to be Christian.

If the above paragraph be true, there can only be one answer to the question, Who should win others? The minister of the congregation? Yes. Anybody else? Are there any more Christians? Yes, all the membership, or at least they should be. Then all the membership should seek to bring others to Christ. This was the inspiring motive of our Lord, this is what all the apostles and the early disciples did, and it must be the object of all Christians today. The tacit assumption that this is the minister's task only is wrong. This is the task of all.

C. E. Topic Jan. 9. Jno. 1:35-51.

*International Sunday school lesson for January 9, 1910. The Baptism and Temptation of Jesus, Matthew 3: 13-17; 4: 1-11. Golden Text: "In that he hath suffered, being tempted, he is able to succor them that are tempted", Hebrew 5: 2-18. Memory Verses 10, 11.

The Coign of Vantage

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A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER V. Continued.

"I think that you exaggerate, though I frankly confess that I do not consider what you call 'modern improvements' any compensation for modern business methods—the lowering of moral and intellectual standards everywhere, in the country as well as in the cities."

"Too much electioneering—too close contact with 'the great unwashed' has made you pessimistic, I fear!" sneered Bannister covertly.

This speech from another man might have been resented, but from Bannister such pleasantries had been overlooked, Brainard remembered, and he replied quietly:

"The great unwashed are only bad imitators of those who are supposed to be their betters. They are the least responsible of our population."

"Worse and worse!" objected Bannister jocularly. Well, since it isn't politics nor contact with the masses that has shaken your faith in the established order of things, perhaps—" he paused meaningly, and turned fully to Eleanor—"perhaps it is you who are responsible, Miss Crofton? What have you been doing to him?"

Eleanor was aghast at this outrageous impertinence, and was further embarrassed when she saw Brainard's face flush scarlet. But he recovered instantly, and ignoring the taunt and the man, quietly asked:

"Don't you attend the President's levee of late years, Miss Crofton?"

"No, not at all. I have no friends among the students, now." This, too, was an unfortunate allusion to two persons, at least, and an embarrassing silence fell upon the group, which was broken by the coming of Mrs. Crofton.

"I heard cheerful voices and could not resist joining you," she said.

She was coldly courteous to Miss Abigail, polite to Brainard, and greeted Bannister with marked cordiality. As soon as they could possibly do so Brainard and his sister took their leave.

Brainard had a mortifying conscience that he had betrayed himself; and he was scarcely less chagrined over Mrs. Crofton's excessive warmth toward Bannister. He was convinced that a net was being spread by them in which it was inevitable that Eleanor should become entangled. He might save her from other dangers, but in this he had no right to interfere. The thought of her marriage to any man was painful to him, but to a man like Bannister it was abhorrent; a tragedy compared to which toil and poverty were nothing. His former desertion of her had been an unqualified blessing, however, humiliating at the time. He had not so amended his habits that he was yet a fit husband for any woman of delicacy and refinement, Eleanor Crofton, least of all! Miss Abigail's mind ran on the same theme and the brother and sister did not spend an altogether pleasant evening at the levee and went home early.

One totally unexpected result of the encounter of the two men was that, it gave to Eleanor Crofton's mind its first slight inclination toward Brainard—this betrayal of himself was the last thing that he intended and its result was the last thing that Bannister purposed.

CHAPTER VI.

Eleanor's Plans.

The summer was almost over and autumn was near but there were as yet few indications of it. Here and there a black gum tree flamed in the swamps like a lighted torch and the horse chestnut, the first to show its foliage in the spring, had dropped its leaves upon the rich growth of the aftermath.

Eleanor's garden was a blaze of splendid color. Her verbenas and phlox, stock and mignonette were blooming in rich profusion and Susan declared that she "had never seen the beat!" The rough board fence was now quite hidden with its drapery of vines; sweet peas, white, pink and lavender, threw out their gray-green tendrils a-flutter with flowers like airy butterflies. Morning glories festooned the porch, their rose and purple disks remaining open later and later with the approach of frost; beside the veranda steps and under the open windows velvety nasturtiums ran riot. It had occupied her and interested her so much to attend to this garden that she had not missed the diversions of the old life. She was so healthfully tired by night that she slept like a child and regained some of her lost youthfulness.

The political conventions in Indianapolis had been held, both leading parties had chosen good men and the campaign was now well under way. Eleanor knew that Bannister was to take part in the canvass and would speak at the big rally to be held in Carlville in October. She saw his name in the list of speakers published in the Indianapolis papers. It was of little interest to her. She was aware that he wrote to her mother at intervals, but his letters had been infrequent of late. She had not seen Brainard for some time, but Miss Abigail called occasionally. Mrs. Crofton invariably declined to appear when she came, leaving Eleanor to discharge the duties of hospitality. She always inquired politely after her brother, to be told that he was well and busy with the campaign, as he, too, was pressed into service and was to speak in their district.

The Works had run on full time throughout the summer, much to Susan's satisfaction. Orders had come in regularly and the men were spared the usual summer's dullness with its attendant "shut down."

The Johnsons made the regular payments on their lot; Susan had sewed constantly; they had prospered and the future looked bright for them.

A strange friendship had developed between Mrs. Crofton and Ned, in which Jody, the yellow cat, shared. The boy and his pet spent a part of every day in her room amusing himself with the playthings he brought with him, the cat curled up on a soft cushion to which no objections were ever made.

"Are you sick all the time?" the child asked one day after several minutes of sober reflection.

"No; not all the time," Mrs. Crofton replied.

"Then what makes you lie down so much? Should think you'd get up sometime and help Miss Eleanor. She don't lie down. She don't have time. She must get awful tired!"

"That's not polite, Ned! You must not say such things to older people."

"Yes, I know you're old, oh lots older than me! I didn't mean any harm!" He knelt by her side as he spoke and caught one of her hands and, with a child's charming cajolery, said:

"You've got such pretty hands, and such lovely, lovely rings. Eldora and me don't think we've ever seen such pretty hands!"

Mrs. Crofton was extremely vain of her hands, and the child's honest admiration mollified her.

She had taken it into her head to teach him to read. He was not at all enthusiastic about it, and had not Eldora's natural aptitude for learning, but to please her, the little fellow tried his best. At her request he now brought the primer, and leaning heavily against her, soiling its leaves with his sweaty little hands, the lesson began. He sighed and breathed stentoriously, and patiently repeated when Mrs. Crofton plaintively begged him to "try and remember that 'E' and 'F' were not alike."

He caught sight of Jody. "Why don't cats learn their letters?" he asked, wistfully regarding his pet, which having finished his toilette, his long tail folded neatly across his toes, was staring pityingly at Ned, as it seemed to him, with his unblinking topaz eyes.

"They can't learn, Ned. They haven't any mind, like little boys."

"They ought to be glad! Cats have lots of things better than boys. They wash their own faces, and their paws are soft and don't hurt none—"

"Hurt any," interjected his mentor.

Ned dutifully repeated, and continued, "—an' clothes that don't have to be took off an' put on—" Another pause for correction—"an' they can play all their lives if they want to!" It was a child's queer logic which often confounds its critics. Unable to refute it Mrs. Crofton suggested that they would better go on with the lesson.

In many ways this odd companionship was a relief to both Eleanor and Susan. It gave Mrs. Crofton something to do, and kept the boy from mischief.

Susan came in search of him one day and she found Eleanor reading quietly.

"I'm afraid Ned's worryin' your mother," was her first remark.

"He never worries her; she's very fond of him. Ned is so droll and sweet tempered. It's the best possible employment for her. She is very proud of her success, he is learning so well."

"Ned has his faults, goodness knows. But if your mother likes to bother with him, I'm grateful. He's a master hand for mischief; not a bit like Eldora! She never give no trouble, and learned her letters from her little blocks all by herself, before we knew it!"

Susan was standing sewing, as usual.

"Do sit down!" said Eleanor.

"Well, just a minute, I really oughtn't to stay." She seated herself, re-threaded her needle and went on steadily with her work. There was evidently something weighing on her mind, Eleanor was conscious of it and waited for her to speak which she presently did:

"You know I'm not a person to meddle in my neighbors' business, Miss Eleanor," she began, hesitatingly; and fond as she was of talking, Eleanor acknowledged that her conversation was usually remarkably impersonal. "To tell you the truth I'm real worried about Mary Benson—you know—the little type-writer at the Works. Her name's really Mary Jane, but she's changed it to May, and spells it 'M-a-e' enough to show she's pretty soft!"

"What has she been doing to trouble you?"

"Oh, nothin' particular yet, but I think

she's in danger. Lon says if she ain't old enough now to take care of herself she never will be; but I tell him men know a heap, but they don't know everything yet!"

It was not Susan's nature to let pass an opportunity to express her opinion of the lords of creation, and Eleanor waited patiently during this digression.

"Is she the pretty girl I've seen going to your house on Sunday afternoons—the little fair-haired girl?" Eleanor asked.

"Her hair's bleached with some kind of stuff!" said Susan, with severe disapproval.

"She had lovely eyes and was prettily dressed, I remember."

"Yes she'd dress well, you may be bound; too well for a girl in her place! She spends every cent she makes, nearly, on her clothes!"

"Well, Susan, that's natural. Young girls love gay, pretty things. If they don't there's something wrong and when they grow old, nature frequently takes revenge and they bloom out in the most unsuitable finery!"

"Mebby so! But I've tried to get Mary to save her money and she won't! But that isn't what I started in to tell you. Lon says Teddy Wilkins—he's assistant engineer at the Works—a fine young chap—is dead in love with her. She turns up her nose at him. She hasn't sense enough to know what a good husband he'd make! He's awful good-lookin', too, one of them tall, black-haired, blue-eyed fellers. He's called on Mary several times lately and walked home with her from the Works when she's had to stay late, and she's as mean as she can be to him; and it's all on account of that good-for-nothin' Billy Mullins!"

"Billy Mullins?" Eleanor repeated questioningly.

"Yes; B. F.'s son. You know him?"

"I don't think I've ever seen him."

"Well, you ain't missed much! He's the meanliest little whiffet! You've seen him drivin' past here in his high dog-cart. He wears plaid clothes; and he's got red hair."

The description was vague but after some effort Eleanor finally remembered the flamboyant cart and that it necessarily had a driver. The social star of the Mullins family had risen long after the Croftons' had begun its declension, and she did not know the family well.

"It's a shame for her to waste her time on a bad little dude like Billy Mullins. He don't mean no good. He'll never marry her, but she thinks he will and sees herself, already, in the fine clothes he'll buy her, a-settin' along side o' him in that cart. It's as much as a girl's good name's worth to be seen with him!"

Eleanor knew the type.

"Can't you warn her, Susan?"

"Warn her! Who ever did any good yet, warnin' a girl bent on throwin' herself away on a triflin' feller like him? Thousands of 'em have gone to ruin by that road and nobody could stop 'em though they know exactly what happened to all the rest. They think it can't happen to them!"

"I don't agree with you, Susan. A good many could have been stopped if their family or friends had gone about it in the right way."

Susan was skeptical on this point but she was not hard-hearted. She promised to help Eleanor if, together, they could think of a plan by which Mullins could be circumvented.

"Poor Teddy's wild over it!" Susan continued, "and that just tickles Mary. I call her Mary; none of your 'M-a-e-s' for me!—She thinks Teddy's jealous and loves to stir him up. She hasn't right feelins'! Lon says he's real smart, belongs to Judge Brainard's Sunday-afternoon class, that meets at his house; Teddy reads a lot and he's got money in the Buildin' and Loan. He'd make a fine

husband, but she hasn't got sense enough to see it. Her principles ain't right, treatin' him that way!"

The mention of Brainard's history club revived an idea which had been slowly maturing in Eleanor's mind. Why not form such a club for the girls of Wakefield, suited to their needs? Here was an incentive to go to work; it would give her a hold on Mary Benson who was intelligent enough to be interested in such a plan. If nothing else came of it, it was worth trying. Susan with her personal acquaintance with the girls, her intimate knowledge of their needs, would be an immense help in organizing such a club. She resolved to take her into her confidence at once.

"A good many of the Wakefield girls come to see you, Susan?" she observed.

"Land sakes! yes. Me and Lon are awful fond of young folks, and they know it. There's generally a crowd in, Sunday afternoons; we like to have 'em!"

"I've just been thinking I would like to start a little club for the girls, if they would come. Nothing that would require too much of them; a little reading, talking and sewing. They could meet here Saturday evening and some kind of amusement each meetings and you and I could teach them to sew."

"It's just the thing!" cried Susan heartily. "Nobody'd a thought of it but you. You're thinking of Mary—? and she looked questioningly at Eleanor."

"Yes; and of all the girls who need some recreation and can't get the right kind. You can make the proper selection for membership, as you know them all."

With immense enthusiasm, Susan at once began to name over a dozen or more.

"Oh, I like to have forgot Jessie Clark!" she exclaimed as Eleanor paused.

"Who is she?" asked Eleanor.

"The best girl that ever lived! She's Clark the foreman's daughter; any my, what a load she's got on her shoulders! Her mother died last year and left a big family and Jessie takes care of all of 'em and keeps house. She's engaged, too, to a real nice fellow, but she says she can't marry till some of the others can take her place. Clark's a dreadful kind of a low-spirited man. Some folks think he ain't quite right. He always looks on the dark side and Jessie's lot isn't any too cheerful! The club'd be a God-send to her!"

"We'll ask her, by all means!" said Eleanor, adding Jessie's name to the list which she had carefully written out at Susan's dictation.

Hitherto Susan had not had the most exalted idea of women's clubs for there were a number in Carlinville, not remarkable for their harmony. "From all I hear," she said, "the members quarrel among themselves, and there's as much wire-pullin' as there is at the men's folks' political meetin's. 'Taint surprisin'," she added judiciously. "They're their fathers' daughters, I reckon!"

"We will have none of that in our club, for we will not have many offices. A secretary, to keep the run of things, will be all we shall need!"

"My, you know just how to do it, from namin' to runnin' it, don't you?" said Susan admiringly. "But you've belonged to clubs before. Now, I never have, but I was asked to join the auxiliary to Lon's lodge; 'Not much,' says I! 'I git enough dish-washin' and cookin' suppers at home! That's what they want 'em for!' They never tell 'em nothin' that's worth knowin', but you bet, the men knows all about the auxiliary. The reason they hain't got as much curiosity as women is that they always get theirs gratified, and the silly women don't know it!"

Eleanor laughed heartily at this characteristic speech.

"Now this club of yours is different. The women's the whole thing! If Lon wants to go to his lodge I never make no fuss. But I won't join the Ladies of the Dishpan and march at the tail end of no man's procession, wearin' one of them silly little bibs and collars that they've given the 'Sisters,' just to pacify 'em, like. When I can have full membership then I'll think about joinin' 'em!"

"Well, Susan, you will have a responsible place in *this* club, for I look to you for a great deal of help."

The next day was Sunday and the Johnsons had an unusual number of visitors. And when the wonderful proposition was broached the girls heartily favored it with no objections, strange to say, that Saturday had been chosen for the meetings. Half a dozen, Mary Benson among them, willingly agreed to attend the first meeting at Eleanor's house on the coming Saturday and promised to ask others who would be glad to join.

Susan reported the result with high satisfaction and Eleanor only hoped that she might be equal to the undertaking. To her surprise, her mother, still prudently conciliatory, did not openly object although she secretly considered it a great waste of time and wondered where Eleanor acquired her liking for "That sort of people."

Ned and Eldora gathered quantities of duality and evident pleasure at seeing them asters and salvia to the decoration of the dining-room, for the occasion turned into a golden-rod and devoted all their mother's became rich, she still occupied herself in auspiciously.

there soon put them at ease.

The business of organization was a small affair and Mary Benson was made secretary as the one best fitted for this, the only office the club boasted.

Eleanor briefly outlined her plan, to which the young girls listened with close attention, and when she informed them that, once a month there would be an "open meeting" to which they might invite their young men friends, or anyone they chose, their fealty to her and to the Club was won.

(To be continued.)

HIGHER MATHEMATICS.

A passenger on a New York and Chicago limited train, upon looking under his berth in the morning, found one black shoe and one tan shoe. He called the porter's attention to the error. The porter scratched his woolly head in bewilderment.

"Well, an' don't dat beat all!" he said. "Dat's de second time dis mawnin' dat dat mistake's happened!"—Everybody's Magazine.

Willie, accompanied by his father, was visiting a circus and menagerie. "Oh, papa," the boy exclaimed, as they passed before an elephant, "look at the big cow with her horns in her mouth eating hay with her tail!"—Christian Register.

SPEAKING WELL OF THE DEAD.

Dennis was doing his best to speak respectfully of the dead.

"Yes," he said, "Mike was a fine mon Honest, straightforward, hard-workin', gin-erous—"

"Gin-erous?" questioned Barney rather doubtfully. "Did ye ever know of his treatin' any one in all his loife?"

"Well, he nearly treated once."

"Nearly treated?"

"Yis. I remember once he dhropped into Cassidy's when th' boys were all there. 'Well, lads,' he sez, 'what'll we have?'—wid a wave of his hand toward the bar. 'What'll we have?'—rain or snow?"—Everybody's Magazine.

Church Life

Exit 1909.

Welcome 1910.

The summaries of the annual reports of the churches are coming in from the pastors. We shall publish these early in January.

Our readers will do well to give attention to the Article, "The Return to Primitive Christianity" by Dr. L. A. Crandall, pastor of the Trinity Baptist Church, Minneapolis.

The number of responses to our invitation to send excerpts from Christmas sermons, went beyond our expectations. Read the excerpts on page 13. There were some whose copy came too late for this issue.

The Christian Century is giving special attention to its news pages, seeking to make them a means of acquaintance between the members of the Christian Century family, a sort of clearing house for helpful suggestions in church work. Many of the pastors are sending us their weekly bulletins and from them we glean a large part of the material that fills these pages.

"The Daily Altar" is a new department, which we add this week, with a purpose of encouraging private devotional life, and family worship. Since our announcement of this department two weeks ago, we have received many letters expressing belief in the value of such helps to the re-establishment of the family altar.

J. W. Marshall is assisting the church at Windsor, Mo., in a meeting. Jas. A. Chal-lamer is the pastor.

Owen M. Walker, singing evangelist, Greenfield, Ind., will be open for engagements after the first of January.

H. J. Loken, has just assisted G. W. Brewster in a meeting at Healdsburg, Calif. There were thirty accessions to the church.

"The Bird's Christmas Carol" was given by the Sunday-school of the church at Syracuse, N. Y., as their Christmas entertainment.

H. W. Cordell, has removed from Harrisburg, Pa., to Cincinnati, Ohio, where he assumes the care of the North Side Church.

G. W. Brewster, pastor at Healdsburg, Calif., is holding a meeting at Alexandria Valley, as a free will offering to state work.

C. A. Young, has been preaching for the little church at College City, Calif., for several weeks in an effort to help them to solid footing.

A unique feature of the Christmas exercises at the First Church, Cedar Rapids was the giving of two farces by the young people of the church.

W. T. Adams, evangelist has just closed a meeting at Wallow, Oregon, in which there were nineteen additions. The evangelist goes next to Lostine, Oregon.

The church at Champaign, Ill., enjoyed two addresses by Mrs. M. E. Harlan, National Secretary of the C. W. B. M., Sunday, December 19.

A missionary rally was held in the Third Church, Indianapolis, December 29. The rally was led by Stephen J. Corey and M. D. Adams, of Bilaspur, India.

The Peoria Star gives one fourth column of space to a report of a sermon on "Christ and the Workman" preached by William Price pastor of the Howett Street Church, Peoria.

The Franklin Circle Church, Cleveland, Ohio, will hold a watch night meeting and

a consecration service as the old year passes out and the new one is ushered in. W. F. Rothenburger is pastor.

The church at Vicaville, Calif., Frank Boren, pastor, will take all missionary offerings on one day, and then divide the total amount between the various interests. The total offerings will be about \$300.00.

J. W. Holsapple, has resigned as pastor of the church at Hillsboro, Texas, and accepted a call to the church at Murray, Ky. He makes the change in pastorates about the first of January.

The Christian Church at Carthage, Mo., under the leadership of the pastor, D. W. Moore, chartered a car and about fifty of the members attended the meetings held by "Billy" Sunday at Joplin, Mo.

"If Jesus should Come to Our Church, What?" was the subject of a sermon by B. L. Smith in the church at Salina, Kans., Dec. 12. A local paper says that the church there is greatly pleased with the work of Mr. Smith.

We have received a letter signed by the members of the official board of the church at Barnett, Ill., and the board of the church at Litchfield, Ill., warning the churches against J. Richard Campbell, a Christian minister now residing at Litchfield, Ill.

The years of our lives are not like the successive Incas of Peru, whose wealth was amassed only to be scattered at the death of each. Our years are connected and continuous, each passing on to its successor its accumulated gains. And the sum of their possessions is the character to which we at last attain.

HERBERT L. WILLETT.

The church at Cedar Rapids, Iowa, G. B. Van Arsdall, pastor, held a unique meeting, Sunday evening, December 19. It consisted of a varied program of musical numbers commemorating the birth of Christ. The choir of the church was assisted by a number of the most noted singers of the city.

The Linwood Ave. Church, Kansas City, Mo., Burris A. Jenkins, pastor, dedicated its beautiful new building last Sunday December 26. The building cost \$125,000.00 and it contains a pipe organ which cost \$10,000.00. We hope to present to our readers a detailed account of the dedication next week.

I. J. Spencer, Lexington, Ky., will hold a meeting with the University Church, Des Moines, Iowa, beginning February 15, and continuing until the first Saturday in March, when a special service will begin, led by Peter Ainslie of Baltimore. This service will be of an evangelistic nature, but we dare say not of the usual evangelistic tone.

E. H. Clifford has become pastor of the Fourth Church, Indianapolis. Mr. Clifford made the confession of his faith in this church, for eleven years he superintended the Sunday-school of the church, and for nineteen years was an active member of its endeavor society, and at one time president of its official board.

The second Church, Warren, Ohio, has raised two hundred dollars to bring a young man from China, and educate him here for the ministry in his native country. They propose to make this offer to Ho Chung Gwan, a graduate of Nankin Christian College, and at present physical director in the Y. M. C. A. This work is led in Warren, by the Century Club of the church.

J. M. Lowe, evangelist, Des Moines is to have as his leader of song, O. C. Pettit, of Mt. Sterling, Iowa.

The First Church, Oklahoma City, is seeking a new building sight and a local paper has it that the church is after a site where stands one of the best residences of the city. While the church has an option on the lot at a cost of \$20,000.00 and will purchase at once, they will not build for several years, but will hold the lot as an investment until a new building is needed.

H. F. Reed has been pastor of the church at Norman, Okla., for two months. During this time there have been fourteen additions to the church; audiences are increasing, and a hopeful spirit pervades the church. Mr. Reed commends the work of E. W. Allen, and Mr. and Mrs. Hensey, in the recent Missionary Rally held with the church. The church will hold a rally and covenant service January ninth.

The First Church, Bloomington, Ill., has secured George R. Southgate as assistant pastor, to Edgar DeWitt Jones. Mr. Southgate has been teaching in the country and preaching for one or two of the smaller churches. During Mr. Jones' vacation last summer his pulpit was supplied by Mr. Southgate, and it was his work at this time that led the First Church to elect him assistant pastor.

The sad news has just come to us of the death of Mrs. Leora Richardson, wife of W. F. Richardson, Kansas City, Mo. Mr. and Mrs. Richardson had been married thirty-two years. Fifteen years ago they came from the Central Church, Denver, Colo., to the First Church, Kansas City. A very large number of the Christian Century readers will join us in sympathy with our beloved Brother Richardson, in this hour of parting.

At Cornwallis, Oregon, where H. H. Hubbell, a Drake University graduate, is at work, there is a church of importance. It ministers effectively to the students of the State Agricultural College, of whom there are 1300. Until recently the church has been a mission of the C. W. B. M., but during the past year more than one hundred new members have been added to its roll, and on December 5 a new house of worship was dedicated free from debt.

Roy L. Brown, and Edward McKinney have been assisting the church at Hill City, Kans., in a meeting, with "splendid success." There were seventy-five accessions to the church, nearly all conversions, and mostly adults. The forces of the church in the county have been quadrupled during the past year. Charles S. Early is the pastor at Hill City.

A new \$35,000.00 church is to be erected at Boise, Idaho, where A. L. Chapman is the pastor. Since Mr. Chapman became pastor of the church a year and one half ago, the membership has grown rapidly and now numbers 359. The choir is one of the strongest in the city, and Mr. Chapman speaks to large audiences. The plans for the new church are drawn and work will be begun early in the spring.

B. B. Tyler, pastor of the Broadway Church, Denver, Colo., has announced for the new year a series of Sunday morning sermons as helps to faith. He calls them "Reason Why Sermons." The topics for the month are: "Why I believe in God"; "Why I believe in Jesus Christ"; "Why I believe in the Bible"; "Why I believe in the Church"; "Why I believe in the Immortality of Man." There is ever a cry of the thoughtful man for an acceptable statement of the truths of the Christian faith, and such sermons as these by a man so well prepared to speak to the men of his day are sure to be of help.

The men of the West Side church, San Francisco, J. R. Perkins, pastor, have decided to affiliate with the national organization.

One hundred and twenty-six are enrolled in the teacher-training class in the church at Tipton, Ind., where G. I. Hoover ministers.

Mrs. H. T. Sutton has resigned her position in Eureka College because of the protracted illness of her daughter Pauline.

Two adult classes have been organized at Davenport, Wash., one with an enrollment of nineteen, and the other thirty. T. S. Handsaker is the minister.

Charles E. McVay will sing at Ft. Madison, Iowa, in January and at Austin, Minnesota, in February. He is now in a meeting at Fertile, Iowa.

John L. Brandt and wife sail on December 28 for a tour of the world. They expect to visit Japan, China, India, Egypt and Palestine. They will study missions in the oriental nations.

The Sunday-school at Atlanta, Ga., continues to make good records. Their recent report shows 325 present, seventy being in the women's class taught by F. M. Robinson, and sixty-two in the men's class of Mrs. F. M. Robinson.

The Sunday-school at Elcampo, Tex., is growing, and several new classes have been organized. An enthusiastic Christian Endeavor has also been organized, and a teachers' meeting is held weekly. Samuel B. Waggoner ministers there.

The annual meeting of the church at Fort Wayne, Ind., will be held January 3, when reports of the year's work will be presented, officers will be elected to serve the church during the year 1910.

The Brotherhood of the Disciples is giving manly aid to getting the demands of Education before the churches. With this they are urging upon young men the consideration of the ministry as a calling. The January number of "Christian Men" gives large space to the educational interests.

Those interested in selecting a course of study for a men's club or Sunday-school class would do well to examine the suggested program prepared by W. S. Lockhart, pastor of the First Church, Fayetteville, Ark., and published in the January number of Christian Men.

On December 26, E. M. Todd, pastor at Fort Wayne, Ind., preached a special sermon to the children, and the music was furnished by a large children's choir led by Miss Todd. In the evening the pastor and the choir presented a Service of Song entitled, "The Life of Christ as Reflected in Our Hymnology."

W. H. Allen is beginning his fifth year of work at Muncie, Ind., with the church in, as he puts it, "a terrible condition: 'The scaffold, half as high as that upon which Haman expired erected, and frescoers at work doing the church in oil.' The basement is being remodeled for the primary department and excavation will be made for a gymnasium.

J. A. Barnett of Galesburg and Prof Wm. Leigh, Akron, Ohio, have been in a four weeks' meeting at New Bedford, Ill. There were nineteen confessions and additions, six otherwise. "Mr. Barnett sustains his reputation as a forceful preacher. He would be welcomed in New Bedford again. Prof. Leigh is a soloist of rare ability." So writes the pastor, H. H. Jenner.

On the last day in October the attendance of the Sunday-school at Mexico, Mo., was 602, and the offering \$11.25. The men's class of W. M. White, the minister, numbered sixty-six, and the largest attendance was in the

mixed class of S. B. Cunningham, with 135 present. J. W. Lory is the superintendent of this school, which has made great strides.

About a year ago the Men's Bible class of the First Church, Springfield, Ill., began with a membership of twenty. The pastor, F. W. Burnham, became teacher. The present membership is above 100. During the year the class has studied the development of the early church, using Acts and the epistles.

The greatest day in the Sunday-school at Forest Grove, Ore., is reported by E. V. Stivers, the minister. There was an attendance of 234, and an offering of over \$12, which shows a remarkable growth for this school. The meeting has been in the basement of the new building, which we believe is about ready for dedication.

A new church is to be built at Freeport, Ill. Work will begin early in the spring. The new building will provide rooms for patients from the White Sanatorium, which has been operated in connection with the church, and assisted by the churches of the state. The building when complete will cost from \$15,000 to \$18,000. There will be provision for a gymnasium.

The Bloomington, Ill., Pantagraph of Monday, December 20, gives generous commend to the sermon of H. H. Peters, field agent for Eureka College, preached in the First Christian Church the preceding Sunday. Mr. Peter's subject was "Educational Ideals."

Mr. and Mrs. J. Will Walters, Sullivan, Ill., have passed into the cloud of sorrow because of the death of their little daughter.

A Sunday-school campaign conducted by Miss Eva Lemert at the Payne Avenue Church of Christ, North Tonawanda, N. Y., resulted in more than doubling the enrollment and thoroughly organizing the work under efficient leaders. V. W. Blair, the minister, says that Miss Lemert is "abreast of the times, has the best plans, is wise in her methods, and thoroughly consecrated."

Bruce Brown, who a few months ago went from Valparaiso, Ind., to the pastorate of the Dean Ave. Church, Spokane, Wash., is preaching the following series of Sunday evening sermons: "Religious Liars"; "Spokane Idol Worshipers"; "No Room for Christ"; "Turning Over a New Leaf"; "Why Don't God Kill the Devil?"; "Should the Baptist and Christian churches of Spokane Unite?"; "A Square Deal for Every Man"; "The Five Kingdoms."

Mr. Brown's morning themes for the same time—December and January are: "The Devil's Cry, 'Let Us Alone!'; "Holding the Garments"; "Man's Best Christmas Gift"; "Looking Forward Into the New Year"; "Moral Suicide"; "Toiling Upward in the Night"; "The Help of Handicaps"; "Slaves or Sovereigns."

Announcement has been made that J. R. Ewers, pastor of the East End Church, Pittsburg, will assist the First Church, Kansas City, in a meeting during January. Mr. Ewers held his own meeting each year during his four years' ministry at Youngstown, Ohio, with marked success in each instance. Two years of this time he held short meetings with the Central Church, Peoria, Ill. In one of these, which lasted ten days, there were ninety-nine accessions to the church.

The Christian Church at Mason City, Iowa, has extended a call to Rev. DeVoe of Peru, Ind., to succeed G. E. Roberts. It is not yet known whether he will accept. But a local paper has it that if Mr. DeVoe does not accept the church will probably call Rev. Clyde D. McCord, of Marshalltown, who was formerly a Presbyterian, but has united with the Christian Church and offered himself as

pastor. Mr. McCord recently preached for the church at Mason City and made a good impression upon his audience.

S. B. Braden, of Butler, Ind., closes his work at that place at the end of the year. He is to enter upon the work at Edon, Ohio. Under his leadership the Butler church has accomplished a good work. Beside the enlargement and remodeling of the church edifice there has been a development of the other lines of work. A substantial increase in membership, a promising young peoples' society organized, the Sunday-school properly graded. The church will need a man of ability to take this work. Letters to the church should be addressed to the president of the pulpit supply committee, D. A. Shaw.

We are in receipt of program of the winter banquet of the Greyfriars Club, Paris, Mo., held at Dooley House, November 27. The speakers on the program announced, were Senator F. W. McAllister, W. F. Raglan, Dr. N. M. Baskett and Hon. James A. Reed. On the opposite page was the menu, including such dainties as quail on toast, roast turkey, and chicken salad. One of the mottoes on the program read, "Who Said New Church? The Greyfriars! Love, laugh and work, my lads, and the world is yours." Other appropriate mottoes were also included, and no doubt the affair was thoroughly enjoyed.

H. J. Loken, who succeeded P. C. Macfarlane in the pastorate of the church at Alameda, Calif., has now received a call to the First Church, Berkeley to succeed I. N. Cash. It is understood that Mr. Loken will accept. The Berkeley Church is one of the strongest churches on the Pacific Coast, and occupies a very important position, because of its proximity to the state university. This fact may more than amend for the loss to the cause by Mr. Loken leaving such a church as that at Alameda, after a pastorate but little more than a year. Mr. Loken is a graduate of the California State University, and Berkeley Bible Seminary, and about two years ago received the degree of A. M. from Harvard University.

T. S. Handsaker of Davenport, Wash., recently visited Walla Walla in a rally for the proposed orphanage at that place. On a stormy day, with a small congregation, pledges amounting to \$100 were received. The Northwest Benevolent Association was organized last July for the purpose of establishing an orphanage in that great district. The board is composed of workers in Oregon, Washington, Idaho and Montana. Brother Handsaker was asked to become field secretary. Pledges for \$3,400 have been reported to us, George R. Gerking of Athena giving \$1,000. At the Centennial this work was made an auxiliary to the National Benevolent Association. Brother Handsaker wants to know if the brethren of the Northwest can not establish this new work on behalf of the unfortunate little ones and give it to the Lord for a Christmas present?

Evangelists Wm. J. Lockhart and Lintt closed a twenty-four days' meeting with the Gibson City, Ill., Church December 14. The church made large preparations. The community was carefully canvassed and every family located and inasmuch as their building is small, erected a temporary tabernacle for the meetings. The weather was unfavorable but there were good audiences and sixty-five people made the confession. A large percentage of these were adults and men and boys outnumbered the women and girls. The men's Bible class taught by J. P. Lowry was a great factor in reaching men. The church turns to the future with great faith and great plans. It is thoroughly united and possessed with a splendid spirit. A new building is one of the possibilities for the near future. L. O. Lehman is the minister.

H. C. Clark is the new minister at Fowler, Cal., formerly of the First Church, Pittsburg, Pa.

Ray O. Miller read a paper at the Northern California Ministers' meeting on "Paul as an Interpreter of Jesus."

Aubrey Wilson, formerly of San Francisco, has accepted a call from the Selma (Cal.) church, and is already at work.

A plague has broken out at Jubbulpore, India. Half of the population have fled and others are going as fast as they can.

Dr. C. L. Pickett of the Philippine Islands, reports eight conversions and the treatment of 358 patients. His medical work has a far-reaching influence.

There are seventy Christians at the new station at Monieka, Upper Congo, Africa, and they are sending out ten of their best men as evangelists.

Last week the Foreign Society received two gifts on the Annuity Plan, one from a friend in California and another from a friend in Ohio. Both had given before on this plan. A number of friends are considering it.

A call has been extended to C. H. Beal of Palo Alto to become minister of the North Side Christian Church, Fresno, Cal. It is not known if he will accept. This is the sturdy child of the First Church, Fresno.

Ray O. Miller of the First Church, Fresno, Cal., has been elected to the State Board of Northern California to fill the vacancy caused by the removal of I. N. McCash to become secretary for the A. C. M. S.

The Highland Street Church, Denver, Colo., is to hold a revival meeting beginning January 3; and have called to their assistance, Evangelist W. B. Clemmer, of Rock Island, Ill. J. E. Pickett is the pastor.

A number of churches are preparing to enter the Living-link rank this year for the first time. Let us set our mark at fifty new Living-link churches this, the first year of our Second Century.

F. D. Power, of Washington, is seriously ill at his home and consulting physicians have been in attendance from Philadelphia. His many friends in the capital city are watching anxiously and prayerfully for more hopeful symptoms than can be discerned at present.

Let those who are interested in Foreign Missions remember the Foreign Missionary Rallies during January and February. Make it a point to attend them when possible. They have great educational value. A banquet is being held in the evening in connection with each Rally. This is proving a popular and valuable feature.

F. E. Meigs, missionary of the Foreign Society, expects to visit a number of churches in the near future. He is gradually gaining his health. The church at St. Joseph, Mo., supports him. He is their Living-link. He may be addressed for the present at Hiram, Ohio.

H. H. Jenner, New Bedford, Ill., has been called to succeed C. C. Sinclair in the pastorate of the Stewart Ave. Church, Springfield, Ill., and will close his present pastorate the first of February. The church at New Bedford will seek a good man to succeed Mr. Jenner, and will heartily support the man whom they call.

John E. Pounds is supplying the pulpit at Hiram, Ohio, with the probability of being secured as permanent pastor. The beginnings of his work have been exceedingly favorable. The audiences have largely increased and the interest in the Sunday-school is considerably quickened. His coming has been hailed with

satisfaction by the members of the church and the college.

The church at Elyria, Ohio, of which John P. Sala is pastor, will begin a meeting January 2, led by H. Newton Miller, the state secretary of Ohio, and J. P. Garmon, singer.

H. Newton Miller, secretary of the Ohio Christian Missionary Society, has resigned that position to accept the pastorate of the Broad Street Christian Church, Columbus, Ohio. He will begin his new work shortly after the opening of the year.

We extend our hearty congratulations to Rev. Claire Luther Waite, the genial and successful pastor of the First Church in Milwaukee, Wis., over his marriage on December 14 to Miss Julia Louise Danielson of Milwaukee. Mr. Waite has long been in the bachelor class, but we were very sure that sooner or later he would be captured.

The church at El Paso, Texas, of which Perry J. Rice is pastor, is prospering under his ministry. The building has been thoroughly cleaned and the basement more adequately equipped for Sunday-school work. The audiences are growing and there are frequent additions. The membership of the church is enthusiastic and united.



C. G. Kindred, For Ten Years Pastor of Englewood Church.

As we are ready for press the morning papers announce the resignation of C. G. Kindred from the pastorate of the Englewood Christian Church.

This announcement comes as a shock to the Disciples of Chicago and Illinois, who have come to associate the names of 'Kindred' and Englewood as their permanent possession. Mr. Kindred came to Englewood when there were but two hundred members in the church, and they were worshipping in a poor frame building. Today the church has more than 600 members enrolled and has its beautiful stone building free from debt. In these years the Englewood church has come to occupy first place among our Chicago churches in point of membership, support of city work and all forms of missionary activity. Mr. Kindred has been greatly beloved by his people, and hardly a one of them would have assented to his resignation had they been given choice in the matter. Mr. Kindred closed his work the day of his resignation, and will not seek another church but will enter business life.

The new "S. S. Oregon," which was built in Pittsburg, and dedicated during the Centennial Convention, is now about completed and will be shipped within a short time. The weight of this boat, when packed for ship-

ment, is fifty-eight tons. The cost of transportation from Matadi, at the mouth of the Congo, up to Bolenge, about 750 miles, is about \$3,000. This boat will help to open up new territory and the gospel will be preached in regions where never before heard. It will conserve the health of the missionaries and speed the day when all in the Congo lands will hear of our risen Lord.

Professor George A. Peckham of Hiram College took his degree as Doctor of Philosophy at the convocation of the University of Chicago last week. Professor Peckham's work for this highest degree in academic circles is a notable example of the possibilities connected with summer university work. Professor Peckham has for several years spent as much of his summer quarters as he could at the university, and has in this way without interfering with his class room work at Hiram completed this course of study. The thesis presented for his doctorate was on the Book of Obadiah.

Fairbury, Nebr., Dec. 26.—Closed meeting at First Church, Lincoln, with 213 additions in all; 181 adults for First Church. Wonderful results and audiences. Harmon is a great favorite with his church. Salary increased \$300. Unitarians brought Benjamin Fay Mills and Yatman in opposition meeting at two churches. Our audiences never failed. They closed defeated. People voted return meeting. Buss and Sturgis are consecrated singers and very effective. Start today with Maxwell at Fairbury, Nebraska. Eleven adult additions. Maxwell doing wonderful work. God is greatly blessing our labors for high type of evangelism.—Herbert Yeuell.

Ray O. Miller began his ministry at the First Church, Fresno, Cal., the first of September. Since then twenty-five members have united with the church at regular services. A good Sunday-school convention for the city of Fresno has been held. A biennial convention of the C. W. B. M. for the San Joaquin Valley convened under the direction of Mrs. Mattie C. Shelton, state president. The Sunday-school averages 300, the morning and evening worshippers 800. The Endeavor societies average 175. The machinery of this great church with its 1000 members moves along more easily and smoothly than many a village chapel. Last Sunday the Sunday-school had a giving Christmas and in the evening the fine choir under the direction of Prof. H. C. Hughes rendered Dudley's Buck's cantata, "The Coming of the King," to an audience of 800 people. This church has a regular assistant pastor, and continues to be a living link in both the Home and Foreign societies.

Thomas Robert Hodgkinson

Thomas R. Hodgkinson was born at Tean, Staffordshire, England, March 23, 1846. When nine years of age he signed the temperance pledge, to abstain from all intoxicating liquors, a pledge he zealously kept throughout his life.

He was so proficient in his studies that at the age of thirteen years, he became a teacher in an Episcopal day school at Ipstone, England, but left this at the age of seventeen account of conscientious objections to signing adherence to the thirty-nine articles of faith of that body. He was then apprenticed to the silk trade in Leak, England, until he became twenty-one. At twenty years of age, he became converted and joined the body known as "Primitive Methodists," his parents having been members of that church, his mother being a recognized preacher.

Soon after becoming a member of the church he passed the preachers' examination and was put on "the circuit" as a "local preacher." He was then transferred to the list of regular preachers and before he was twenty-five years old it is said that he had preached 1,000 sermons and walked 10,000 miles to preach

them. On account of the church being unable to pay a living salary, he returned to the silk manufacturing business for a living, devoting himself to preaching for the Wesleyan-Methodists without pay. In the meantime at Kidderminster, he had met Miss Jennie White, whom he married.

At the age of thirty-seven he gave up the silk business and moved to Southampton to become general secretary of the Y. M. C. A. Here he met J. L. Glidden, minister of the Church of Christ, and after a thorough investigation of the New Testament plea, became a member of the Church of Christ at Southampton.

Soon after, he became assistant pastor of West London Tabernacle with Dr. W. T. Moore and took charge of the Portland Hall mission in South London. He later served as pastor of the Southport, England, church for about three years, after which he came to America. Since then he has held pastorates at the following places: Hamilton, Ontario; Mansfield, Ohio; Augusta and Palmyra, Ill.; Marshalltown, Clarksville, Eldora, Sloan, Prescott and Woodburn, Iowa. From Woodburn, he entered into rest December 11, 1909. He is survived by his wife and only son, Edwin, who is married and lives in Des Moines, and a brother and sister in England. The funeral was conducted by the writer, assisted by the pastor of the M. E. Church at Woodburn, Rev. Nichols, B. W. Pettit of Albia and C. A. Coakwell of Leon, both ministers of the Church of Christ. He retained his mind to the last and just before the end came he told his son Edwin that he wanted him to sit at the right of the bed and, "Jennie," he said to his wife, "put my glasses on, I cannot see very good; and now I want you to sit at my left, on the west side of the bed, where I can die facing the setting sun, with your face the last that I shall see on this earth." His wish was carried out and his death was a wonderful triumph of faith.

He came to Woodburn in August, but was able to occupy the pulpit but twice on account of his health. He was greatly loved by the Woodburn people and the church, and community lost no opportunity to give help and comfort to the stricken wife and to minister to Brother Hodgkinson throughout his sickness. Elders of the Woodburn and Bethel congregations were the pall-bearers, and they gently laid the body of their beloved pastor in the grave in the beautiful cemetery at Woodburn, Iowa.

B. S. DENNY.

Des Moines, Iowa.

The A. C. M. S. Secretaries Commended

A special committee, consisting of George H. Combs, Russell F. Thrapp, and Alfred M. Haggard, appointed by the chair, at the American Christian Missionary Society's sessions at Pittsburg, made a report on the subject of the retiring secretaries of that society. It makes recognition of the untiring labors and sacrifices of home comforts of W. J. Wright, and says:

"The greatness of his heart and life has gone into this great task. Earthly records can never do justice to these years of toil and sacrifice and achievements. The full story is written upon God's book. There is also written the noble and splendid support given Brother Wright by his loving wife and children."

Of Brother Ranshaw the committee's report says: "He will never be forgotten by thousands of friends who will pray for his future success in the vineyard of the Master. He has been the equal of his colleague in labors and sacrifices. From the home he has had the same unselfish and heroic support, and his untiring labors demand from the brotherhood this standing tribute and hearty assurance of appreciation."

The State Bible School men in their part of the convention passed special resolutions also on the subject of Brother Ranshaw. These stated that they had found in him a true yoke-fellow, and believe that the splendid home mission sentiment extant in our Bible schools is largely due to his leadership and devotion. They most heartily express their

personal esteem and appreciation for his services, and wish for him unbounded success in his future work. These resolutions were unanimously adopted on Friday, October 15.

Drake University

The first quarter of the twenty-ninth year of the history of Drake University has been a notable one in many ways and all friends of the school should rejoice in this the beginning of the year 1910, because of the great progress made by this great Christian school.

The enrollment for the quarter was well above thirteen hundred, thus establishing a record much in advance of the highest enrollment of any previous term.

For the first time Drake won the undisputed title to the state championship in football, winning over every state team played. This is the more satisfactory because of the high Christian character of the coach, and of the members of the team.

President Hill M. Bell was elected president of the Iowa State Teachers' Association at a time when the enrollment was twice that of any previous session. Principal Maurice Ricker, a Drake alumnus, was elected chairman of the Executive Committee of the same organization.

The eleventh building, a men's gymnasium, has been erected largely through the efforts of the students.

Chaplain Medbury presided over the centennial convention at Pittsburg and added honor to those already in his possession.

University Place Sunday-school has had an average attendance of 1,000 for the past year.

Mrs. Morris, the new Dean of Women, has won the respect and good will of all of the girls and of the faculty.

The music furnished at Chapel on Tuesday mornings by members of the Conservatory faculty has been the best ever heard on such occasions here. Dean Holmes Cowper is a master in song and in organization.

Fifty-eight men and women will receive baccalaureate degree from the College of

Liberal Arts in June. Dean Norton is justly proud of this, the greatest class in the history of the University. The dean is a great organizer and an unusually strong man for the headship of such a college.

Drake has a new Art Department that is pushing right to the front. It will soon be dividing honor with the Conservatory of Music.

Students of the Department of Public Speaking under the direction of Professor Frank E. Brown, rendered a dramatization of "Enoch Arden" in November in the University Auditorium. The room was filled and the play was magnificently rendered.

Educational addresses have been given at many points by Dean W. F. Barr of the College of Education, Professors Pearson, Athearn, Veatch, Mrs. Miller and Mrs. Mitchell.

Nineteen hundred-nine has been a good year for the University. Its faculty and its students have worked earnestly and hopefully; its alumni and the trustees have supported it courageously and consistently. The past has had its defeats and all have great hope for the future. United effort will make this one of the greatest Universities in the country in a very few years.

W. F. BARR.

Church Work in New York

The new property of the Lenox Avenue Church is a well built, attractive, four story club house without ecclesiastical features. The aggregate floor space is large and best of all it is all utilized. An audience of one or two hundred in a church that could seat five times as many is common in New York. Our beautiful little auditorium is well filled with a company as happy and harmonious as any I have known. They are mostly western people and possess the characteristic vim and enthusiasm.

Last Friday night the rooms were crowded. They had invited the neighboring ministers and friends to meet the new minister and his wife. Dr. Robert MacArthur, the Dean of New York ministers, and a Baptist divine, well known to our people, made an admirable address, eloquent with all the big, loving sentiments of the best modern religious life.

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Dr. Alan MacRossie, one of New York's most successful Methodist preachers was not a whit behind in good fellowship and the other speakers seemed trying to outdo the previous talker in expressions of sympathy and fraternity. Judging by that evening and the Sunday audiences thus far, with a dedication of the building that called together our own fine corps of New York preachers, the work in this city seems attractive and promising, but I know the records all declare the contrary.

Harlem, the district around the Lenox Avenue Church, has now a population of 120,000. Over 40,000 of these are Jews, about 17,000 Catholics, 30,000 Protestants;

nearly half the Protestants have no church membership in New York. We have a membership of about 250.

The beloved S. T. Willis at 169th street, has done a splendid work in his long pastorate. For two years he has been wrestling with physical infirmities but seems to be well on the way now to complete recovery. The church on Fifty-sixth street, has bought a fine property farther up town to which they will move in the spring. Their minister, W. L. Fisher, is full of joyous, aggressive life, and knows how to welcome a brother minister coming into his neighborhood.

WILLIAM BAYARD CRAIG.

74 West 126th street.

From the Hub of the Empire State

The recent convention here of the Laymen's Missionary Movement stirred the men of our city and throughout central New York as no convention in years has done. More than 1000 men attended the banquet in the spacious new gymnasium of Syracuse University. The sessions and addresses were revelations to old convention goers and when the last session was reached the large First Methodist Church of this city was well filled despite a very severe storm. The men from the various denominational bodies agreed to more than double the combined offerings to foreign missions for next year. Our two local congregations are going to attempt to enter the ranks of Living Link churches this year. This table arranged to show the contributions to all causes may be of interest in showing our relative strength in this city:

The new church of the Rowland Street brethren in our city is fast nearing completion. The plasterers are now at work and the contractors promise to have it completed by January 23. This is the date set for dedication, F. M. Rains having been engaged for the service. It will be a commodious and well arranged building, modest in pretensions, yet adequate for every need of the congregation for some time to come. This thriving mission, less than five years old, has, under the untiring ministry of C. R. Stauffer, had a steady growth. They hope soon to become a self-supporting congregation.

Keuka College is coming into its own. President Arthur Braden has been on the road for the past month and has secured some large gifts to the current expense fund and promise of a very large gift to permanent En-

dowment. W. C. Worthington of Rochester has been secured as special financial representative and is already conducting a vigorous campaign. He is a man of large experience in this field.

The student body shows an increase of 25 per cent over the corresponding time last year and the faculty is enthusiastic over the way in which the institution has responded to the new blood infused through the entrance of the Disciples into the work.

One of the recent announcements at the college which occasioned interest was that their library had been chosen as a Depository Library by the U. S. Government and since then books and documents by the carload have been received. The library, under State supervision, was one of the best in that part of the state before this, and now it will stand out as one of first rank.

L. C. and Perry McPherson have entered the evangelistic field and return to Kansas for meetings shortly after the first of the year. They both reside at Keuka Park, where their children attend college.

Dr. Philip A. Parsons has been chosen head of the department of Sociology of the University here. He came here to succeed Dr. Earp, whom McClure's wrote up last summer under the caption, "Blasting at the Rock of Ages." Mr. Parsons is a graduate of Christian University, Canton, Mo. and took his Ph. D. degree last spring at Columbia.

C. M. Kreidler is getting his work well in hand in Elmira, and promises to lead this church out of the slough of despond.

W. W. Witmer has resigned at Tully, his health forbidding him to do the work necessary in that village church.

The Auburn brethren have voted to continue the work in the Moravia Street Mission, that city, and as soon as possible to provide a suitable building.

Reports from the various churches of the State from the offering for State Missions show a healthy increase over last year. Should the present ratio of gains continue we shall show a remarkable year in this respect.

The writer's church enters the new year with a clean slate, every cent of indebtedness being provided for and something in a permanent fund besides. This is a remarkable condition of an old church. It has fostered the Rowland Street mission until it became a church, is giving more to missions and benevolences than ever in its history, besides carrying a local budget larger than ever before. Never has it wielded a larger influence in the religious life of the city than just now.

Syracuse, N. Y.

JOS. A. SERENA.

SYRACUSE, N. Y., CONTRIBUTIONS TO CHURCH AND MISSION WORK IN 1908.

| No. of Churches | Denominations | No. of Communicants | Expenses of Own Church | Missions and Educational Work in U.S.A. | Foreign Missions | Average to Foreign Missions Per Capita |
|-----------------|------------------------------------|---------------------|------------------------|---|------------------|--|
| 2 | Baptist | 3,304 | \$ 29,319 | \$ 4,494 | \$ 2,979 | \$.90 |
| 2 | Church of Christ (Disciples) | 446 | 4,384 | 653 | 327 | .73 |
| 6 | Congregational | 1,818 | 20,487 | 1,765 | 728 | .40 |
| 8 | Episcopal. | 3,382 | 20,227 | 4,087 | 804 | .24 |
| 2 | Evangelical Association | 222 | 1,790 | 255 | 98 | .44 |
| 1 | Evangelical | 385 | 2,651 | 60 | 62 | .44 |
| 6 | Lutheran | 2,162 | 15,857 | 478 | 360 | .12 |
| 18 | Methodist | 4,782 | 38,462 | 9,472 | 8,003 | 1.67 |
| 10 | Presbyterian | 3,748 | 58,229 | 10,177 | 4,770 | 1.27 |
| 2 | Reformed | 335 | 7,327 | 364 | 315 | .95 |
| 63 | | 20,584 | \$198,733 | \$31,805 | \$18,446 | \$6.87 |

Another convention, held two weeks prior, the New York Conference of the Religious Education Association, was also very interesting and inspiring. The address of Dr. George A. Coe, "Can Religion be Taught?" was a masterpiece. It was his inaugural address at Union Theological Seminary New York which he delivered there the evening he was installed into the chair of religious pedagogy. One of the features of the gathering was the Bible-school exhibit, conducted by Rev. Franklin D. Elmer of Westad, Conn., showing the latest and best methods in use in different schools.

There are three good country churches in central New York pastorless, and the writer would like to put the right man in touch with them. A letter stating conditions and facts will be sent to any brother who will be open to a call from either of them. Either Syracuse University or Auburn Theological Seminary may be reached from these points.

Robt. Stewart of Rochester will hold a short meeting for the church at Watertown, H. H. Cushing, pastor. This will follow up a union meeting which has been under way for several weeks.

Miss Eva Lemert will conduct a Bible School campaign for the Troy Church beginning January 16.

R. W. Stevenson of Toronto, Canada, who was pastor here from 1889 to 1894 will return January 2nd for a series of meetings. His pastorate here was one of the most substantial and fruitful of the church's career. We are hoping for a season on spiritual awakening throughout the church.

A Preacher's Experience

One of our preachers has made thirteen gifts to the Foreign Christian Missionary Society on the Annuity Plan, as follows:

| | |
|-------------------------|-----------|
| January 9, 1901 | \$ 100.00 |
| March 7, 1901 | 100.00 |
| March 17, 1902 | 50.00 |
| July 2, 1902 | 2,250.00 |
| July 15, 1903 | 50.00 |
| February 17, 1905 | 4,800.00 |
| May 5, 1905 | 50.00 |
| January 2, 1906 | 100.00 |
| April 1, 1906 | 200.00 |
| April 1, 1907 | 100.00 |
| January 2, 1908 | 200.00 |
| April 1, 1908 | 100.00 |
| August 5, 1909 | 3,500.00 |

Total \$11,600.00

Speaking of the Annuity Plan, he says: "You need have no worry about the interest. It is sure to be paid every six months, without even notifying the Society that the money is due. It always comes on time. It is better than a bank account."

The plan insures an income to this faithful preacher in his declining years. This is a hint to other preachers.

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Centennial Matters of Moment

Closing the Centennial Chair.

December 31 the office at 203 Bissell Block, Pittsburg, Pa., will be closed. All accounts due the committee should be paid at once. We need the money. The work was prosecuted to the limit of the funds promised, in absolute reliance upon the reliability of our constituents and customers. For the honor of the brotherhood we must meet our bills.

Centennial Convention Report

The committee has turned over the publication of the Convention report of the Standard Publishing Company, of Cincinnati, Ohio. Send all orders, make payments for copies already ordered, address all inquiries regarding terms to agents, to the Standard Publishing Co., Cincinnati, O. Soon after the first of the year we hope to have ready for delivery a larger and better book than we ever promised. Work for the enlargement of its sale and the extension of the Centennial message.

Programs, Badges, etc.

Anything that remains of the Centennial literature of any kind may be ordered of any of our publishing-houses. The Memorial Program books and souvenir badges will grow in value with multiplying days. Get the book for fifty cents and the badge for ten cents. The Declaration and Address is of perennial value. Such leaflets as Wharton's on tithing, Scoville's on evangelism, and Moninger's on the Bible school are as good as ever. They are still free. Send postage for your share at sixteen cents per 100.

W. R. WARREN.

R. E. A. Convention

The Seventh Annual Convention of the Religious Education Association meets in Nashville, March 8-10, 1910. The general topic will be "Church and Education." In all from twenty-five to thirty meetings will be held, bringing about seventy speakers of national and international reputation to the city. A large number of the speakers have already been engaged and a still larger number are being engaged. It is too early to give a complete list; but some names may be mentioned: President W. H. P. Faunce, LL.D., of Brown University; Rt. Rev. Wm. Lawrence, Bishop of Massachusetts; Pres. Wm. Douglas MacKenzie, Hartford Theological Seminary; Prof. Reuben Post Halleck, Louisville, Ky.; Dean Shailer Mathews, Chicago; Prof. Geo. A. Coe, LL.D., of Union Theological Seminary; Bishop William F. McDowell, of Chicago; Rev. Wm. C. Bitting, St. Louis; Bishop E. R. Hendrix, Kansas City; Pres. Joseph Swain, of Swarthmore College; President Geo. B. Stewart, of Auburn, N. Y.; Pres. James D. Moffatt, of Washington and Jefferson; Chancellor Kirkland, Vanderbilt University; Prof. Bruce Payne, University of Virginia; Prof. Nathaniel Butler, Chicago; Pres. Frank K. Sanders, Washburn College; Prof. W. C. Bagley, Illinois State University; Prof. Clyde W. Votaw, Chicago; Professor Edwin D. Starbuck, State University of Iowa; Professor Herbert L. Willett, of the University of Chicago, with many others whose names are well known all through the country.

The general sessions of the convention will be held in the Ryman Auditorium and these meetings will take place in the evenings while the various departmental meetings, many of them held simultaneously will be in other places, churches principally. The meetings will, except for those for the council and for committees, be quite open to the public.

There can be no doubt that such a gathering as this, meeting to discuss, under the general theme of Church and Education the whole round of our educational and religious life and the question of how to make both efficient for character development, for such training as will make worthy citizens, God-fearing men and women, able to meet the strain of modern living and to bring about the better day, will attract the attention of people from all parts of the country.

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CONVERSION (1853).

By J. M. Mathes.

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By Walter Scott.

TO THE CHURCH IN AMERICA (about 1830).

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